

Dr. Suresh Chandra Mishra



**A TEXTBOOK OF
NAKSHATRA
JYOTISHA**

Check
Our
Hologram

Contents

Foreword	7
1. The Essentials	11
Nakshatra, Ecliptic, Definition, Celestial Latitude, Other Constellations, Numeration of Nakshatras, Nomenclature of Nakshatras, Naming of Nakshatras, Order of Nakshatras, Padas or Quadrants, Relationship with Day and Month, Importance of Tara-Number	
2. Witnessing the Celestial Bodies	25
Visibility of Celestial Bodies, Distance from Earth, <i>Tara</i> (brilliant stars) of Nakshatras, Basis of their appearance, Yoga Tara or Junction Star, Latitude and Declination of Nakshatras, Delineating the Conjunction, Basis of Recognition, Witnessing the Nakshatras	
3. Ashwini: The Head of Prajapati	32
Miscellaneous Information, Vedic Mythology, Physical Properties, Witnessing Ashwini, History, Sutra from Tettiriya Brahmana, Special Note, Predictive Attributes, Clue from Karma-Vipaaka, Auspicious Activities, Remedial Measures	
4. Bharani: The Habitat of Yama	41
Miscellaneous Information, Vedic Mythology, Vaitarani Nadi: Achernar, Physical Properties, Witnessing Bharani, Sutra from Tettiriya Brahmana, Special Note, Predictive Attributes, Clue from Karma-Vipaaka, Auspicious Activities, Remedial Measures	

5. Krittika: Nurses of Lord Kartikeya	49
6. Rohini: The Most Beloved Wife	57
7. Mrigashira: Uncontrollable Lust	67
8. Ardra: The Rain-god	75
9. Punarvasu: The Reconstitution	83
10. Pushya: Consort of Jupiter	91
11. Aashlesha: A Coiled Serpent	99
12. Magha: The Inheritance	106
13. Two Phalgunis: Bidding Farewell to Cows	115
14. Hasta: The Palm of <i>Prajapati</i>	124
15. Chitra: Basis of Ayanamsha	132
16. Swati: Heart of <i>Prajapati</i>	142
17. Vishakha: Fusion of Opposite Characteristics	149
18. Anuradha: The Genitals of <i>Prajapati</i>	157
19. Jyeshtha: Another Rohini (Rival of Mars)	164
20. Moola: Star Neighbouring the Center	172
21. Two Aashadhas: The Teapot	181
22. Abhijit: The Fallen Pole Star	192
23. Shravana: Holy Foot-Prints of Lord Vishnu	197
24. <i>Dhanishtha</i> : The Riches	204
25. <i>Shatabhisha</i> : A Delegation of Doctors	212
26. Twin Bhadrapadas: The Horse-Saddle	219
27. <i>Rewati</i> : The Benediction	230
28. Ranking the Nakshatras	238

Basic Nature, Pose of Head, the Vision, Benevolent Dispositions, Sarvartha-Siddhi-Amrita-Siddhi Yogas,

Ravi Yoga, <i>Pushkara Navamsha</i> , Vargottama Quadrants, <i>KulaKula</i> Nakshatras, Adverse Dispositions, Dagdhadi Nakshatras, Saarpa-Sheersha, Six Sensitive Nakshatras, Nakshatra of Siblings or Parents, Important Points, Ganda-Moola and Gandanta, Abhukta-Moola, Exception, Muhurta at Birth, Important Dispositions	
29. Special Auspicious Dispositions	260
Abhijit: Nakshatra and Muhurta, Agastya, Moon in Kritika, Grahas: Sun to Rahu Ketu, Nakshatras for Progeny, Other Nakshatras	
30. Nakshatras within the Nakshatra	268
Anandadi Yogas, Effects	
31. Assessing the Benevolence	276
Sources of Benevolence, Jala-Vridhhi and Jala-Kshaya, Luminary Conjunct with Nodes, Combustion of Nakshatras, Perforation (<i>Vedha</i>), Sapta-Shalaka-Chakra, Through the Graha Lord, Gulika: A Potent Maaraka, Deha-Praana-Mrityu-Kaala, The Khara-Pada, Nakshatra eclipsed, Weakness Sustained, <i>Savya</i> and <i>Apasavya</i> Transit	
32. The Nakshatra Purusha	288
Universal Kaala-Purusha, Nakshatra-Purusha for Individuals, Varaha States	
33. Nakshatras on the Natal Chart	294
Marking the Nakshatras, Strength of a House, <i>Jeevatma</i> (Soul) of the Houses, Tithi and Nakshatra in Houses, Fixing the Tithi, Fixation of <i>Jeevatma</i> , Alternate Methods, Natal Nakshatras at a Glance	
34. Natal Grahas in Nakshatras	306
Method of Assessment, Grahas Sun to Ketu, examples, Important Note, Annual effect: A Quick Method, Alternate Method	
35. Transit in Nakshatras	323
Nakshatra Transit, Transit of Saturn (<i>Sadhesaati</i>), <i>Paaya</i>	

(Feet) in Transit, <i>Vaahana</i> (Chariot), Transit of Jupiter, Transit of Rahu, Transit of Ketu, Transit of Other <i>Grahas</i> , Transit of the Moon, Note, Compact Transit, Severe Mutual Vedha, Detailed Analysis	
36. Short-Term Transit	336
Samkranti and the Daily Moon, General Rules, Transit on Specific Samkrantis, Daily Transit, Special Note	
37. The Shatapada Chakra	344
Methodology of the Chakra, Prediction through Chakra, Examples, Chakra on the Natal Chart, Example, the Ashta-Koota	
38. Other Important Factors	360
Alliance or Contest, Examples, Moon from the Lagna, Awastha (State of being) of the Moon, Examples, Suitability of an Employee, Day of Oath, Examples	
39. Profession through Nakshatras	370
40. Miscellaneous Factors	379
Nakshatra-Meteorology, On the Samkranti-Day, Market-Trends, Calamities-Law and Order, Regions ruled by Nakshatras, Other Combinations, Longevity, Examples	

Foreword

को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयं विसृष्टिः।
अर्वाग्देवा अस्य विसर्जनेना ज्था को वेद यत आबभूव॥

Rigveda 10. 129.6

'Who really (Addha) knows from what cause, did this entire creation arise (Kut Aajata)? Who can elaborately speak of it (Ka Iha Pravochat)? What was the causation of it? Not even gods are able to deduce the creative cause as well as the material cause of this creation as they were subsequent to it (Arvak Devah). So who knows of whence it was originated (Yat Aa Babhuva)?'

Since far ancient age of the Pre-Regvedic period, man, prior to day-break, was naturally used to look at the celestial region filled by huge number of stars. He was surprised to witness the congregation of stars and constellations.

Out of curiosity, in the due course of his regular observation, gradually he came to know the location and a slight motion of stars and used the same for deciding direction (*Dik*) and time (*Kaala*) for his perusal.

Then he started recognising the constellations with their appearance and found some similitude in them with some earthly objects. This made him ascribe a specific name to a specific cluster. Having personified them, he also fabricated some mythological stories describing their physical attributes and astonishing characteristics. And the same practice remained in vogue in India, Egypt, Greece and China, etc.

Later he focussed on the Sun and the Moon as they look traversing, within the constellations located on or about in the background of ecliptic. So he attentively studied those particular stars and came to know that the Moon traverses through all nakshatras within 27.67 days while the Sun seems doing so in 365 plus days.

He also looked at the milky track (Galaxy) extending from north to south over the celestial region and also other prominent stars like *Sapatarishis*, *Agastya*, *Polar star* and *Lubdhaka*, etc.

By default, he concentrated on the nakshatras existing in the proximity of the ecliptic; created their nomenclature and came to know of *Dik* (direction), *Kaala* (time) and *Desha* (Sapce).

He also noticed that *Lubdhaka* every night keeps rising slight earlier and rises again on the same location after 365 sunrises. He observed that the same applies to other stars also. Thus he became able to understand the concept of days, nights, months and a year through motion of stars including the Sun and the Moon.

Hence Vedic Jyotisha was primarily based on nakshatras and the man of Vedic age recognised them well that exist on the path of the Moon.

So many clues are there in the Vedas, where the sages, seers and the common men of the Vedic era were used to differentiate the nakshatras on the basis of their auspiciousness and vice versa; and utilised the same for their own benefit.

This present work was initiated on April 06.2020 soon after finishing the book on *A Text-Book of Scientific Hand-Reading* in the *Lock-down period* in India due to the Covid-19 pandemic. And this made it possible to complete it in such a short period. Here we endeavored to cull almost entire clues and aphorisms pertaining to the nakshatras for their predictive application. *Sutra* from *Taittiriya Brahmana*, relevant to a nakshatra has also been dealt with in detail. Further we included some logical clues, pertaining to the 28 nakshatras, from the *Karma Vipaka Samhita*. Plenty of Vedic Mantras for propitiation of the Nakshatra-gods are also included in order to get that fit to the choice of an individual.

Method of visualisation of nakshatras in the celestial region, with suggestive images, their physical properties and other allied use of those for predictive pursuits in detail, in an 'easy to apply' method, also found place in this work.

I believe, the work will be highly useful for those who are interested in predictions through nakshatras and also for those who are all-time curious for surfing the celestial region. As usual, I dedicate this work to my learned readers who are reverent to our Vedic wisdom and always seek for a logical rather scientific approach

towards the principle of Vedic Jyotisha. This humble effort may be considered as my sincere act of repaying some of the *Rishi-Rina* (debt of preceptors, sages) that I naturally owe.

शतहस्तं समाहर सहस्रहस्तं सं किर।

कृतस्य कार्यस्य चेह स्फातिं समावह॥ *Atharvaveda* 3.24.5

'Be hundred-handed one for gaining wisdom and knowledge; be thousand-handed one while impart the same on the descendants. And thus you make such efforts significantly of comprehensive use for all.'

Shravana Purnima
August 03, 2020
New Delhi (India)

Astrologically Yours
Suresh Chandra Mishra

1

The Essentials

प्रकल्पयंश्चन्द्रमा यान्येति सर्वाणि ममैतानि शिवानि सन्तु।
अष्टाविंशानि शिवानि शम्मानि सह योगं भजन्तु मे॥

Atharva Veda 19.8

'May all the twenty-eight lunar mansions (nakshatras) through which the Moon traverses, grant me all well-being, benediction, peace and prosperity.'

Nakshatra

The term '*Nakshatra*' does not completely pertain to *one to all* stars existing in the entire celestial region. As far as the astronomical and the astrological endeavours are concerned, the term signifies a sector (out of 28) along the **Ecliptic**, where the Moon and other **Grahas**, during their course of transit, pass through.

All the **Nakshatras** are located on or around the ecliptic, either north or south of it within a stretch from 0° to 32°. So the **Nakshatra** is a special term belonging to the transit of the **Grahas** and the Moon as the Vedic sages recognised them to be the habitat of the Moon and **Grahas**. So the **nakshatras** are also known as **Lunar Mansions**. It is there in the *Tettireeya Samhita*:

देवगृहा वै नक्षत्राणि। य एवं वेद। गृह्यैव भवति।

That is: '*The nakshatras are lunar mansions. He who knows of them is the wise.*'

Ecliptic

It is the mean plane of the Earth's orbit (*Krantivritta*) around the Sun. In simple words, it is the apparent path of the Sun in the celestial region during the course of a year. It is an ellipse or great

circle intersecting the celestial equator at an angle approximately 23.5° . The longitudes and the latitudes of celestial bodies (Grahas) are measured with reference to the ecliptic.

During a year, the ecliptic looks passing through all the twelve rashis and the twenty-eight nakshatra-regions against the background of stars. As Earth, along with its Moon, keeps moving on it, mainly the Moon looks traversing through the nakshatras.

The ecliptic or the *Krantivritta* is also called as '*Vaishwanara Patha*':

वैश्वानरस्याप्रतिमोपरि द्यौर्यावद् रोदसी विबबाधे अग्निः ।

Atharvaveda

'Above the Vaishwanara Patha (ecliptic), there is infinite space where Agni-god resides in various form of fiery bodies.'

Definition

Hence the star-regions (not all stars) fulfilling the following conditions are termed as Nakshatras:

- Locating on or around the ecliptic within $0^\circ - 32^\circ$;
- Apparently falling on the path of the Moon whereas it looks passing through the star-region or seems to be conjunct with any of stars located within a nakshatra-region.

The route of the Moon similarly covers the path of other Grahas also, so we can say:

'A cluster of stars through which the Moon and other Grahas look moving against the background of those from Earth's surface, is known as Nakshatra.'

Thus only those located on or in the vicinity of ecliptic do qualify to be the Nakshatras. The day nakshatra (one, out of the five components of the *Panchanga*) inclusively belongs to the mansion where the Moon traverses on a given day. The Moon or a Graha can occult the nakshatra when the celestial latitudes of the nakshatra and those become almost equal.

Celestial Latitude

We know that the Celestial Latitude of Grahas is an angular distance across the celestial sphere measured north or south of ecliptic with reference to the great circle passing through the poles of ecliptic. (*Kadamba, Shiro-bindu* or the apex over the head of an observer)

Since all the Grahas, move around the Sun in their orbits, so are confined to remain within specified range from the ecliptic. And thus, the clusters exactly falling within their course of transit are labelled as Nakshatras.

For sake of information, a table below demonstrates the highest possible range of latitude of the Grahas, either north or south of ecliptic, .

Graha	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
Maximum Latitude	00°	05°10'	01°51'	07°02'	01°19'	03°24'	02°29'	00°	00°

Other Constellations

As of now, out of the 88 constellations catalogued by the modern scientists, only 28 constellations are labelled as Nakshatra falling within the proximity of the ecliptic. Remaining sixty constellations are located elsewhere, away from the ecliptic (*Vaishwanara Patha*) in the celestial region and the Vedic sages of yore were aware of this fact as stated in the *Vaalmeeki Ramayana*:

गगने तान्यनेकानि वैश्वानरपथाद् बहिः ।

नक्षत्राणि मुनिश्रेष्ठ! ते तु ज्योतिःषु जाज्वलन् ।।

Vedic sages were quite aware about the existence or many other constellations, their position, and proper formation. Some important *Mandala* (constellations) recognised by the Vedic sages are here. Their modern names are bracketed.

1. *Saptarshi Mandala* (Ursa major), 2. *Lagu-Sapatarshi Mandala* (Ursa minor), 3. *Lubhdhaka* (Sirius), 4. *Dhruva Tara* (Polar star), 5. *Sharmishta* (Cassiopeia), 6. *Devayani* (Andromeda), 7. *Agastya* (Canopus), 8. *Brahmahridaya* (Capella), 9. *Agni* (Tauri), 10. *Vaitarani* (Achernar), 11. *Nahusha* (Hydra), 12. *Narashwa* (Centaur), 13. *Shoola* (Crux), 14. *Kaaliya* or *Shishumara* (Dolphin), 15. *Yayati* (Perseus), 16. *Brihat-Swana* (Canis Major) 17. *Laghu Swan* (Canis Minor) 18. *Veena* (Lyra), 19. *Sarpa* (Serpens), 20. *Hamsa* (Cygnus), 21. *Marichi* (Alkaid), 22. *Trikanda* (Belt of Orion), 23. *Aakash Ganga* (the Milky way), 24. *Arundhati* (Alcor), 25. *Pulaha* (Merak), 26.

Sarpadhara (Ophiuchus), 27. *Bhootes* (Bootes), 28. *Hiranya-Nauka* (Argo-navis), 29. *Garuda* (Phoenix), etc.

Thus about 57 constellations (out of 88) are indicated in the Vedas, recognised well by our sages without help of any modern powerful equipment.

Numeration of Nakshatras

Before conducting their census, we should know that long ago in India and other age-old civilisations, the twenty-eight celestial regions, unequal in measurement, were in practice.. All these twenty-eight nakshatras find mention in the *Atharva Veda*. But their number in the *Tettireeya Samhita* (older than the *Atharvaveda*), seizes to be the twenty-seven where *Abhijit* is dropped out. The mystery of 28 or 27 could primarily be resolved thus:

- A lunar mansion, constellation or nakshatra is a cluster of innumerable stars where, some of the stars are brilliant ones and thus, exhibit a line-drawing formation in the celestial region, obviously along the ecliptic, looking like a worldly object;
- Such as look of a constellation, formed by its brilliant stars, further prepared the ground of their nomenclature, e.g., looking as a head of a horse, Ashwini, like a container Bharani, etc., and that would be explained here further;
- Out of the brilliant ones, one or two stars, subjected to be traversed through or touched by the Moon (or a Graha), are termed to be the principal, the junction star (s) or the Yoga Tara. (Yoga-conjunction, Tara-star);
- Basically the day-nakshatra exclusively belongs to the Moon only and is decided on the basis of the Moon's motion;
- Ancient sages who were physically observing their daily rising and setting in the sky, noticed them according to their area covered by each cluster and that does not necessarily appears of the same measurement;
- Sage Garga and sage Kashyapa state their extension in terms of Muhurtas (1 Muhurta = 48 minutes approx, precisely 1/15th part of a civil day and night) based on the time-consumption within the nakshatra by the Moon as follows;

- (i) Out of 28, there are 16 nakshatras of 30 Muhurtas and they are:

Ashwini, Kritika, Mrigashira, Pushya, Magha, P.Phalguni, Hasta, Chitra, Anuradha, Moola, P.Aashadha, , Abhijit, Shravana, Dhanishtha, P.Bhadra, Rewati;

- (ii) There are following 6 nakshatras where the Moon consumes 45 Muhurtas each:

Rohini, Punarvasu, U.Phalguni, Vishakha, U.Aashadha, U.Bhadra

- (iii) The Moon consumes 15 Muhurtas each in the following 6 nakshatras:

Bharani, Ardra, Shlesha, Swati, Jyeshtha, Shatabhisha

- And thus, the total number of Muhurtas in 28 nakshatras is respectively $480 + 270 + 90 = 840$ Muhurta consisting of 40320 minutes approximately equaling 28 days, i.e., one month of all nakshatra-transit of the Moon;
- That corresponds with 27.7 days according to the ancient Indian scriptures; (in modern terms 27.3 days) truly involving a fraction of the 28th day;
- Later for ease in equal division of 360° , the figure 27 appeared allotting $13^\circ 20'$ to each sector. So they had to merge Abhijit in U.Aashadha and Shravana as this region locates about 62° north of the ecliptic and seemingly covers a little celestial area between the above two nakshatras;
- Hence Abhijit is a buffer region of U. Aashadha and Shravana sharing about 80% of its area with U.Aashadha and approximately 20% with Shravana;
- Surya Siddhanta, The first authentic available treatise on astronomy, concisely states of 27 mansions, constellations or nakshatras;
- The Moon transiting in Makara rashi from $06^\circ 40'$ to $10^\circ 53' 20''$ (total $04^\circ 13' 20''$) remains in Abhijit;
- Thus nakshatras are like milestones on the path of the Moon and for astronomical convenience, consists of 27 nakshatras of equal extension with $13^\circ 20'$ each;

- The census of clusters (celestial markers) enhances by one, i.e., 28 comprising of 27 equal-measured sectors along the Ecliptic;
- If we divide 360° into twenty-eight equal sectors, then each sector would be of $12^\circ 51'$ (12.85) and it will be obscuring the set-up of Vedic Jyotisha. Therefore, even being 28 clusters, there are only twenty-seven sectors, mansions, constellations or nakshatras qualified for conjunction with the Moon or other Grahas at times.

Nomenclature of Nakshatras

	Name	Extension in Zodiac	Vedic Deity	At present
1	<i>Ashwini</i>	Mesha $00^\circ - 13^\circ 20'$	<i>Ashwinau</i>	<i>Ashwinikumar</i>
2	<i>Bharani</i>	Mesha $13^\circ 20' - 26^\circ 40'$	<i>Yama</i>	<i>Yama</i>
3	<i>Krittika</i>	Mesha $26^\circ 40'$ Vrisha $- 10^\circ$	<i>Agni</i>	<i>Agni</i>
4	<i>Rohini</i>	Vrisha $10^\circ - 23^\circ 20'$	<i>Prajapati</i>	<i>Brahma</i>
5	<i>Mrigashira</i>	Vrisha $23^\circ 20'$ Mithuna $06^\circ 40'$	<i>Soma</i>	<i>Chandra</i>
6	<i>Ardra</i>	$06^\circ 40' - 20^\circ$ Mithuna	<i>Rudra</i>	<i>Shiva</i>
7	<i>Punarvasu</i>	20° Mithuna – $03^\circ 20'$ Karka	<i>Aditi,</i>	<i>Aditi</i>
8	<i>Pushya</i>	$03^\circ 20' - 16^\circ 40'$ Karka	<i>Brihaspati</i>	<i>Brihaspati</i>
9	<i>Shlesha</i>	$16^\circ 40' - 30^\circ$ Karka	<i>Sarpa</i>	<i>Sarpa</i>
10	<i>Magha</i>	$00^\circ - 13^\circ 20'$ Simha	<i>Pitar</i>	<i>Pitar</i>
11	<i>P.Phalguni</i>	$13^\circ 20' - 26^\circ 40'$ Simha	<i>Aryama</i>	<i>Aryama</i>
12	<i>U.Phalguni</i>	$26^\circ 40'$ Simha – 10° Kanya	<i>Bhaga</i>	<i>Bhaga</i>
13	<i>Hasta</i>	$10^\circ - 23^\circ 20'$ Kanya	<i>Savita</i>	<i>Savita</i>
14	<i>Chitra</i>	$23^\circ 20'$ Kanya – $06^\circ 40'$ Tula	<i>Indra</i>	<i>Twasta</i>
15	<i>Swati</i>	$06^\circ 40' - 20^\circ$ Tula	<i>Vaayu</i>	<i>Vaayu</i>
16	<i>Vishakha</i>	20° Tula – $03^\circ 20'$ Vrishchika	<i>Indragni</i>	<i>Indragni</i>
17	<i>Amradha</i>	$03^\circ 20' - 16^\circ 40'$ Vrishchika	<i>Mitra</i>	<i>Mitra</i>
18	<i>Jyeshtha</i>	$16^\circ 40' - 30^\circ$ Vrishchika	<i>Indra</i>	<i>Indra</i>
19	<i>Moola</i>	$00^\circ - 13^\circ 20'$ Dhanu	<i>Pitar/ Prajapati/ Nirriti</i>	<i>Nirriti</i>

	Name	Extension in Zodiac	Vedic Deity	At present
20	<i>P.Aashadha</i>	13°20' – 26°40' Dhanu	<i>Aapah</i>	<i>Jala</i>
21	<i>U.Aashadha</i>	26°40' Dhanu – 10° Makara	<i>Vishwedavah</i>	<i>Vishwedavah</i>
22	<i>Abihijit</i>	06°40' – 10°53' Makara	<i>Prajapati</i>	<i>Prajapati</i>
23	<i>Shravan</i>	10°53' - 23°20' Makara	<i>Garuda</i>	<i>Vishnu</i>
24	<i>Dhanishtha</i>	23°20' Makara – 06°40' Kumbha	<i>Eight Vasus</i>	<i>Eight Vasus</i>
25	<i>Shtabhisha</i>	06°40' – 20° Kumbha	<i>Indra/Varuna</i>	<i>Varuna</i>
26	<i>P.Bhadrapada</i>	20° Kumbha – 03°20' Meena	<i>Ajaikapada</i>	<i>Ajaikapada</i>
27	<i>U.Bhadrapada</i>	03°20' – 16°40' Meena	<i>Ahimbhdhnya</i>	<i>Ahimbhdhnya</i>
28	<i>Rewati</i>	16°40' - 30° Meena	<i>Pusha</i>	<i>Pusha</i>

Stars not qualifying to be the Nakshatras are commonly called in the Vedas as *Riksha*, *Tara* or sometimes *Meena*. Do not wonder, in the inscription of the *Indus Valley civilization*, mark of a fish or *Meena* is used for Nakshatra. In several inscriptions, there were marks bearing two and six stars with fish-marks. Scholars recognized them as the marks of *Punarvasu* and *Krittika* respectively having two and six prominent stars. As of today, the word *Meena*, in languages of the *Tamil* group, also means, a star, a fish;

The term '*Al-manazil-Al-Kamar*' in Arabic also means lunar mansion or habitat of the Moon. The Chinese term *Xing* also means 'mansion, temple or a large building'.

Naming of Nakshatras

Yaska reveals that the word Nakshatra is derived from a Sanskrit root (*Dhatu*, verb), *Naksh*, means moving, shining or exhibiting a map or sketch. The same root transforms into a Sanskrit word, *Naksha* or a map (नक्शा, नक्षा). Hence a group of certain stars forming an image or map is considered to be a Nakshatra. In the *Tettireeya Brahmana*, these nakshatras are the tracks for moving of the *Grahas* in the sky. The original citation is: अमुं सलोकं नक्षते। तन्नक्षत्राणां नक्षत्रत्वम्। 'these nakshatras look moving along with the planes of the *Grahas*, and thus are known as;'

Likewise the *rashis*, *nakshatras* are named after their appearance in the celestial region as they look similar to an earthly object. It is said: यानि वा इमानि पृथिव्याश्चित्राणि।

Some of the Nakshatras are also named on the basis of their characteristics or incidents happened in Vedic era. For example, the headman of demons was killed in *Jyeshthaghni* (*Jyeshtha* means the headman), great war was fought in *Ashadha* nakshatra, etc.

ज्येष्ठमेषाम् अवधीष्य इति, सा ज्येष्ठघ्नी। यन्नासहन्त तदषाढा॥

Tettireeya Brahmana

The Vedic wisdom primarily bases on Nakshatras, not Rashis. The word Rashi itself communicates sense of a mass, amount, collection or heap (of certain nakshatras).

Nakshatra	Meaning	Appearance , Similitude
<i>Ashwini</i>	Physicians to gods	Horse-headed twin gods
<i>Bharani</i>	Storage pot, container	Yoni, female organ
<i>Krittika</i>	Blade, nurses of <i>Kartikeya</i>	Knife
<i>Rohini</i>	Ascending	Cart, chariot
<i>Mrigshira</i>	Deer's head	Deer's head
<i>Ardra</i>	Moist one	Water-drop, diamond
<i>Punarvasu</i>	Restored	Entry gate
<i>Pushya</i>	The nourishing one	Arrow
<i>Shlesha</i>	The embrace	Serpent, circle
<i>Magha</i>	Riches	Entry gate
<i>P.Phalguni</i>	Insincere, concave	Front legs of bed or bench
<i>U.Phalguni</i>	Genuine, solid	Four legs of bed
<i>Hasta</i>	The hand	Waved palm
<i>Chitra</i>	Bright, fashionable	Pearl
<i>Swati</i>	cosy	Coral
<i>Vishakha</i>	No branches, forked	Arched hanging on entry
<i>Amradha</i>	Regaining wealth	Gemmed rosary or arch
<i>Jyeshtha</i>	The eldest	Circular ear-ring
<i>Moola</i>	Root	Loin's tail, roots tied together
<i>P.Aashadha</i>	Invincible at beginning	Elephant tusk
<i>U.Aashadha</i>	Invincible later	Cot
<i>Abihijit</i>	Victorious	Triangle
<i>Shravan</i>	ear	Footprints of Lord Vishnu
<i>Dhanishtha</i>	Wealthy	Drum, Mrudanga
<i>Shtabhisha</i>	Hundreds of physicians	Group of hundreds of stars

Nakshatra	Meaning	Appearance , Similitude
<i>P.Bhadrapada</i>	One of the feet	Twin-faced man, twins
<i>U.Bhadrapada</i>	Good-looking feet	Beautiful wooden stool
<i>Rewati</i>	Prosperous	Tabor, <i>Tabla</i>

Following would also be an important area to visit for those who always keep charting the ocean of scriptures. The *Vedanga Jyotisham* (VJ) of sage *Laghadha*, one of the most ancient treatises on Indian astronomy, uses abbreviated forms of nakshatras for reasons. (*Vide, VJ, separate English and Hindi commentaries by this author*)

Vedic name	V J	Vedic name	V J
Ashwayujau	Jau (जौ)	Nishtya/ Swati	Swa (स्वा)
Apabharani	Nyah (न्यः)	Vishakha	Khe (खे)
Krittikah	Kri (क)	Anuradha	dha (धा)
Rohini, Brahmi	Ro (रो)	Jyeshtha/Aarohini	Jye (ज्ये)
Mrigasheerasha / Agrahayani	Mri (मृ)	Vichriti, Moolbarhini	Mu (मू)
Ardra, Baahu	Dra (द्रा)	Aashadha	Pah (पः)
Punarvasu	Soo (सू)	Aashadha	Shve (श्वे)
Tishya /Sidhya	Shya (ष्य)	Abihijit	...
Aashlesha	Shaa (षा)	Shrona	Nah (णः)
Magha	Gha (घा)	Shravishtha	Shtha (ष्ठा)
Phalguni	Gah (गः)	Shtabhishak	Shak (शक्)
Phalguni	Maa (मा)	Proshthapada	Ajah (अजः)
Hasta	Ha (ह)	Proshthapada	he (हि)
Chitra	Chit (चित्)	Rewati	Re (रे)

Order of Nakshatras

On the circumference of a circle or a great circle (ellipse), there would be no certain point of beginning or ending. In fact, any point ascribed for would be the commencing as well as the ending point. For convenience, at different points of time, several nakshatras were ranked to be the first nakshatra.

In the Vedic literature, the order of their numeration starts from *Krittika* onwards. The *Shatapatha Brahmana* states:

एताः ह वै प्राच्यै दिशो न च्यवन्ते।

सर्वाणि ह वा अन्यानि नक्षत्राणि प्राच्यै दिशश्च्यवन्ते।

'These (Krittikas) are rising exactly in the eastern celestial region, while the rising point of other ones keeps shifting.'

The *Tettireeya Samhita* also states *Krittika* as the first nakshatra and the same is considered in the Chinese astronomy also. It was because of the equinox and that, under a natural phenomenon, keeps rifting westward. At the beginning of *Kaliyuga*, the Equinox was in *Ashwini*, hence it replaced *Krittika*, and is fixed forever by the sages of yore.

We must know that the precession of Equinox (*Ayana-Chalana*, the root cause of progressively enhancing amount of *Ayanmasha*) obviously causes the shift of the background nakshatras, not corresponding with the Rashi division in the current age. Such shift can never be controlled by earthlings, so sages fixed the initial point of zodiac, popularly known as the Sidereal Zodiac forever on the first point of *Ashwini* constellation (first point of Aries, *Meshaadi Bindu*).

You will wonder, the *Mesha rashi* in Western astrology now initiates in the second quadrant of *U.Bhadrapada* and the course of the shift is still going on regularly. So the Indian sages of superlative intellect have fixed it forever in the very initial point of *Ashwini*, just falling 180° away from the principal star of *Chitra* (Spica). And even going under a regular shift, due to the rules of spherical trigonometry or geometry, the initial point will always be corresponding with *Chitra* maintaining the same mutual distance of 180° and also with the same background nakshatras determined for the twelve rashis. So the difference between the Tropical and Sidereal zodiacs is termed as *Ayanamsha*, precisely the *Chitrapaksheeya Ayanamsha*. Vedic Jyotisha practically bases on the nakshatras, while the concept of rashis belongs to a posterior age.

Padas or Quadrants

Each nakshatra is further divided into four equal quarters corresponding with the total number of navamsha (1/9th rashi) or 108th part of the zodiac. The twelve rashis comprise of the twenty-

seven nakshatras, hence each rashi extends for 2.25 nakshatra or 9 quadrants. One alphabet, for predictive purposes as well as naming the child born, is ascribed to each quadrant as is tabulated here.

Rashi	Nakshatra	I Pada	II Pada	III Pada	IV Pada	Dasha Lord
Mesha	Ashwini	Chu (ॠ) 1	Che (ॡ) 2	Cho (ॢ) 3	La (ॣ) 4	Ketu
	Bharani	Lee (ली) 5	Loo (लू) 6	Loo (ले) 7	Loo (लो) 8	Venus
	Krittika	A (अ) 9	...	...	...	Sun
Vrisha	Krittika	...	E (इ) 10	00 (उ) 11	Ai (ए) 12	Sun
	Rohini	O (ओ) 1	V (ॡ) aa (वा, बा) 2	V (इ)ee (वी, बी) 3	V (इ)oo (वू, बू) 4	Moon
	Mrigshira	Ve (वे) 5	V0 (वो) 6	...	...	Mars
Mithuna	Mrigshira	...	...	Ka (का) 7	Kee (की) 8	Mars
	Ardra	Ku (कु) 9	Gha (घ) 10	Ng (ङ.) 11	Chha (छ) 12	Rahu
	Punarvasu	Ke (के) 1	Ko (को) 2	Ha (हा) 3	...	Jupiter
Karka	Punarvasu	...	...	...	Hee (ही) 4	Jupiter
	Pushya	Hoo (हू) 5	Hai (हे) 6	Ho (हो) 7	Da (डा) 8	Saturn
	Shlesha	Hoo (हू) 9	Hai (हे) 10	Ho (हो) 11	Da (डा) 12	Mercury
Simha	Magha	Maa (मा) 1	Mee (मी) 2	Moo (मू) 3	Me (मे) 4	Ketu
	P.Phalguni	Mo (मो) 5	Taa (टा) 6	Tee (टी) 7	Too (टू) 8	Venus
	U.Phalguni	Tai (टे) 9	...	...	...	Sun
Kanya	U.Phalguni	...	To (टो) 10	Paa (पा) 11	Pee (पी) 12	Sun
	Hasta	Poo (पू) 1	Sha (ष) 2	Na (ण) 3	Tha (ठ) 4	Moon
	Chitra	Pai (पे) 5	Po (पो) 6	...	...	Mars
Tula	Chitra	...	...	Raa (रा) 7	Ree (री) 8	Mars
	Swati	Roo (रू) 9	Rai (रे) 10	Ro (रो) 11	Taa (ता) 12	Rahu
	Vishakha	Tee (ती) 1	Too (तू) 2	Tai (ते) 3	...	Jupiter
Vrish-chika	Vishakha	...	...	...	To (तो) 4	Jupiter
	Anuradha	Naa (ना) 5	Nee (नी) 6	Noo (नू) 7	Nai (ने) 8	Saturn
	Jyeshtha	No (नो) 9	Yaa (या) 10	Yee (यी) 11	Yoo (यू) 12	Mercury

Rashi	Nakshatra	I Pada	II Pada	III Pada	IV Pada	Dasha Lord
Dhanu	Moola	Yai (ये) 1	Yo (यो) 2	Bhaa (भा) 3	Bhee (भी) 4	Ketu
	P.Aashadha	Bhoo (भू) 5	Dhaa (घा) 6	Phaa (फा) 7	Dha (ढा) 8	Venus
	U.Aashadha	Bhai (भै) 9	...	...	...	Sun
Makara	U.Aashadha	...	Bho (भो) 10	Jaa (जा) 11	Jee (जी) 12	Sun
	Abihijit**	Joo (जू)	Jai (जे)	Jo (जो)	Khaa (खा)	...
	Shravana	Khee (खी) 1	Khoo (खू) 2	Khai (खे) 3	Kho (खो) 4	Moon
	Dhanishtha	Gaa (गा) 5	Gee (गी) 6	...	...	Mars
Kumbha	Dhanishtha	...	...	Goo (गू) 7	Gai (गे) 8	Mars
	Shtabhisha	Go (गो) 9	Saa (सा) 10	See (सी) 11	Soo (सू) 12	Rahu
	P.Bhadra	Sai (से) 1	So (सो) 2	Da (दा) 3	...	Jupiter
Meena	P.Bhadra	...	...	...	Dee (दी) 4	Jupiter
	U.Bhadra	Doo (दू) 5	Tha (थ) 6	Jha (झ) 7	Na (ना) 8	Saturn
	Rewati	Dai (दे) 9	Do (दो) 10	Cha (चा) 11	Chee (ची) 12	Mercury

** For sake of information, alphabets belonging to *Abhijit* are given in the table. This is a buffer zone inherent in the 4th quadrant of *U.Aashadha* (dasha lord Sun) and a little part (00°53', dasha lord Moon) in the 1st quadrant of *Shravana*. (precisely 1/15th portion of *Shravana*). Hence has no separate dasha lord. If someone is desirous to name his child born with the Moon 09s 06°40' to 10°53' (total 253') may select the alphabet accordingly as suggested here below:

Abhijit I – moon from 09s 06°40' to 09s 07°43' Jee (जी) / Joo (जू)

Abhijit II – moon from 09s 07°43' to 09s 08°46' Jai (जे)

Abhijit III – moon from 09s 08°46' to 09s 09°49' Jo (जो)

Abhijit IV – moon from 09s 09°49' to 09s 10°53' Khaa (खा)

In such a case, the first three quadrants of *U. Aashadha* and the remaining portion of *Shravana* (minus 1/15th) proportionally represent all four quadrants of the relevant nakshatra. However, this all is no longer in practice.

Relationship with Day and Month

In the Vedas, the Tithis and the Days are generally cited according to the day-nakshatra. In spite of having knowledge of the seven weekdays, the day primarily was better known according to the nakshatra of the day, e.g., *Pushya-din* (when Moon in *Pushya*) *Shravani Purnima* (*Purnima* with *Shravana* in lunar *Shravana* month), *Tarkshya-din* (Moon in *Shravana*), etc.

In the *Tandya Brahmana*, expressions like *Phalguni Purnamasi*, *Chitra Purnamasi*, etc., find mention where *Saayana*, the celebrated commentator of Vedas, explains thus:

फल्गुनीभ्यां युक्ता पौर्णमासी फाल्गुनी।

That is: '*Poornamasi Tithi coinciding with any of Phalguni nakshatra is the Purnima of Phalguna month.*'

Later such practice in India remained in vogue for millenniums. Edicts of Indian kings, mostly in form of inscriptions, consist of numerous proofs where the day is named after the day-nakshatra. For an instance, in some inscriptions of *Ashoka*, the *Pushya-din* is recommended for charities.

Vedic concept of expression above also suggests the basis of naming the lunar months coinciding with Purnima tithi of a month and that is still trustworthy even in modern days. All the twenty seven nakshatras are distributed among the twelve months as showcased in the following table.

Lunar Months and Nakshatras on Purnima

Lunar Month	Nakshtra on Purnima	Lunar Month	Nakshtra on Purnima
Chaitra	Chitra, Swati	Ashwina	Rewati, Ashwini Bharani
Vaishakha	Vishakha, Anuradha	Kartika	Krittika, Rohini
Jyestha	Jyeshtha, Moola	Margshirsha	Mrigashira, Ardra
Aashadha	P&U. Aashadha	Pausha	Punarvasu, Pushya
Shravana	Shravana, Dhanishtha	Magha	Shlesha, Magha
Bhadrapada	Shatabhisha, P&U. Bhadra	Phalguna	P&U. Phalguni Hasta

The *Surya-Siddhanta*, Indian treatise on astronomy, confirms it thus:

नक्षत्रनाम्ना मासास्तु ज्ञेयाः पर्वान्तियोगतः ।

'The lunar months are named after the nakshatra happening to be on Purnima (parvanta) of a month.'

Importance of Tara-Number

The number of the prominent stars of birth-nakshatra manifests either side turning years for a native depending on the strength of the Moon and also the state of being of the nakshatra. It suggests, natives born in *Ardra*, *Chitra* and *Swati*, are likely to experience considerable changes every year as they are one-starer nakshatras. Consider such cycles of 9 and 8 years respectively for *Shatabhisha* and *Rewati* natives.

The number of years arrived at thus should be replaced by months or days according to the quantum of blemish sustained by the nakshatra. We shall discuss the method of determining the strength of a nakshatra further in a separate chapter.



2

Witnessing Celestial Bodies

उषा अदर्शि रश्मिभिर्व्यक्ता चित्रामघा विश्वमनुप्रभूता॥

Rigveda 7.77.3

'Chitra, mighty overall, distributress of all wonderful wealth, is now made visible in the sky by Usha (Ushas), Goddess of light.'

उदितेषु नक्षत्रेषु व्रतं कृणुतेति वाचं विसृजति॥

Taittiriya Samhita 6.1.4.4

'The person under a vow not to speak breaks his silence after the rising of the relevant nakshatras.'

Visibility of Celestial Bodies

With naked eyes, we can see the stars or celestial bodies, in the night sky, having 1 to 6 magnitude as that is the human visual perception without help of a powerful telescope. We can visualise only 6000 such stars in the sky. With a powerful telescope, however, we can see the stars with 24 magnitude. The Sun itself is the nearest and thus the brightest star for us.

Magnitude is a scale of measuring the brightness of stars expressed as apparent magnitude ($m-1$, $m-2$, $m3$, etc.). It is always measured on reverse scale, i.e., a brighter star always has lower magnitude. The magnitude expressed in negative (minus) terms indicates higher brightness of a celestial body, for example, the Sun has -26.74 , the full moon -12.74 , Venus -4.92 and Sirius (*Vyadha Tara*) -1.46 magnitude, thus they are clearly visible in the sky from earth. All bright stars and Grahas brilliantly visible from our earth are listed below.

Body	Mag.	Body	Mag.	Body	Mag.	Body	Mag.
Sun	-26.74	Venus	-04.92	Mars	-02.94	Agastya (Canopus)	-0.72
Full moon	-12.74	Jupiter	-02.94	Mercury	-02.48	Saturn	-0.55

- Some stars do not have constant amount of magnitude, so they are of Variant magnitude. Amongst the 27 nakshatras, Arda and Jyestha are of variant magnitude as they even being brighter, at times are fainted;
- Rohini, Swati and Shravana are of magnitude almost 1, so they are clearly visible in the night sky;
- Lesser brightness, more than 3, includes Bharani, Mrigashira, Pushya, Dhanishtha and Shatabhisha, so are visible to those of proper eye-sight with the help of a telescope;
- Rewati, in fact, has magnitude more than 5, so may be visible at occasions in the darkest night;
- The magnitude comparatively reduced by 1 alters the brightness about 2.5 times. For example, Abhijit has 0 magnitude while Swati is with 1 magnitude. It means, Abhijit is about 2.5 times brighter than Swati;
- The astronomers measured the magnitude on the scale of 100. It means, the faintest star is one hundred times lesser bright than the brightest ones;
- The magnitude of the birth-nakshatra plays a vital role for assessing the persona of a native. Persons born with the Moon in of variant magnitude faces ups and downs while those belonging to the nakshatra of higher brightness are all-time luminous.

A table showing magnitude of all the twenty-seven nakshatras, their Nirayana longitude in 2020, celestial latitude and their declination is following. The latitude and declination of those remains unchanged for centuries, while the longitude reduces per year at the rate of 50.3".

Nowadays names of the stars are indicated by Greek alphabet (essential to know for fixing their junction star) or a number, so we are giving a table showing the Greek alphabets. In modern Atlases, the stars remain marked with such alphabets or with a number.

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
a	Alpha	h	Eta	n	Nu	t	Tau
b	Beta	q	Theta	x	Xi	u	Upsilon
g	Gamma	i	Iota	o	Omicron	f	Phi
d	Delta	k	Kappa	p	Pi	c	Chi
e	Epsilon	l	Lambda	r	Rho	y	Psi
j	Zeta	m	Mu	s	Sigma	w	Omega

Distance from Earth

Since the nakshatras are located very far away from earth, so the large distance of celestial bodies is measured on the scale of *Light years*. Light travels @ 299792.5 kilometres per second. Hence a light year consists of distance about 94, 63, 000000000 kilometres covered in a year. Sun, the nearest star lies 8 light minutes and 18 light seconds away from us, i.e., about 149600000 kilometres. For sake of convenience in expression, a light year is further termed as *Parsec*. (1 Parsec = 3.26 light years approx)

Tara (brilliant stars) of Nakshatras

Each cluster of stars (nakshatra) comprises of several brilliant stars (*Tara*) visible with naked eye. The number of such stars decides the numeration of *Taras* of a nakshatra. A comprehensive list of such information is given here further. The longitudes of the Nakshatras belong to January 01, 2020 at 05:30 IST and it is regularly preceding back @ 50.3" per year.

Basis of their Appearance

The brilliant stars existing in a nakshatra region portray a shape of a worldly object, familiar to the earthlings, when they are connected with lines. And that forms the basis of their appearance having similitude with an object. For example, the *Ashwini* region has three brilliant stars looking like a portrait of horse-head.

Yoga Tara or Junction Star

Out of the brilliant ones, there is the one that is subjected to be passed through by the Moon during its course of daily transit depending on the then latitude of the Moon. This star is known as the *Yoga Tara*, Principal star or the Junction star.

Latitude and Declination of Nakshatras

A nakshatra region actually comprises of very large area having a higher number of stars within it, so the Latitude of a nakshatra belongs to the angular distance of its *Yogatara* measured across the celestial region either north or south of the ecliptic. Such distance of the same measured with reference to the celestial equator, is the Declination of the nakshatra. Technically the entire nakshatra region is called as *Nakshatra Mandala*. It is the principal star or its nearby area (5° either side) only which locates exactly on the Moon's path known as Nakshatra that gets conjunct with the Moon or any other Graha.

Delineating the Conjunction

When a Graha or the Moon, transiting in the nakshatra, obtains the same or almost same amount of its latitude on the same side of ecliptic (north or south) as with the same of the nakshatra, the true conjunction of the Graha with the nakshatra occurs.

Table: Latitude-Declination, etc.

Nakshatra	Yogatara Junction Star	Magni.	Lat.	Decl.	Tara	Nir, Longi. 01.01.2020
<i>Ashwini</i>	β Arietis	2.64	$8^\circ 29' N$	$20^\circ 54' N$	3	$09^\circ 53' 10''$
<i>Bharani</i>	41 Arietis	3.63	$10^\circ 27' N$	$27^\circ 20' N$	3	$24^\circ 06' 10''$
<i>Krittika</i>	Alcyone 2	2.87	$4^\circ 03' N$	$24^\circ 10' N$	6	$35^\circ 53' 23''$
<i>Rohini</i>	Aldebaran 3	0.85	$5^\circ 28' S$	$16^\circ 33' N$	5	$45^\circ 41' 46''$
<i>Mrigshira</i>	λ Orionis	3.66	$13^\circ 22' S$	$9^\circ 57' N$	3	$59^\circ 36' 19''$
<i>Ardra</i>	Betelguese 7	Variable	$16^\circ 02' S$	$7^\circ 25' N$	1	$64^\circ 39' 11''$
<i>Punarvasu</i>	Pollux 11	1.14	$6^\circ 41' N$	$27^\circ 59' N$	4	$89^\circ 06' 50''$
<i>Pushya</i>	δ Cancri	3.94	$0^\circ 05' N$	$18^\circ 05' N$	3	$104^\circ 37' 13''$
<i>Shlesha</i>	ϵ Hydrae	3.38	$11^\circ 06' S$	$6^\circ 21' N$	5	$108^\circ 24' 44''$
<i>Magha</i>	Regulus 14	1.35	$0^\circ 28' N$	$11^\circ 53' N$	5	$125^\circ 42' 41''$
<i>P.Phalguni</i>	δ Leonis	2.56	$14^\circ 20' N$	$20^\circ 28' N$	2	$137^\circ 12' 55''$
<i>U.Phalguni</i>	Denebola 15	2.14	$12^\circ 56' N$	$14^\circ 31' N$	2	$147^\circ 30' 48''$
<i>Hasta</i>	δ Corvi	2.95	$12^\circ 12' S$	$16^\circ 38' S$	5	$169^\circ 20' 59''$
<i>Chitra</i>	Spica 16	0.98	$2^\circ 03' S$	$11^\circ 16' S$	1	$179^\circ 44' 23''$
<i>Swati</i>	Arcturus 17	-0.04	$30^\circ 44' N$	$19^\circ 05' N$	1	$180^\circ 07' 58''$

Nakshatra	Yogatara Junction Star	Magni.	Lat.	Decl.	Tara	Nir, Longi. 01.01.2020
<i>Vishakha</i>	α Librae	2.75	0°20' N	16°07' S	4	200°41'10"
<i>Amradha</i>	δ Scorpii	2.32	1°59' S	22°40' S	4	210°28'10"
<i>Jyeshtha</i>	Antares 18	Variable	4°34' S	26°28' S	3	225°39'38"
<i>Moola</i>	γ Scorpii	1.63	13°47' S	37°07' S	11	240°28'56"
<i>P.Aashadha</i>	δ Sagittarii	2.7	6°28' S	29°49' S	2	250°28'46"
<i>U.Aashadha</i>	σ Sagittarii	2.02	11°03' S	26°16' S	2	258°17'01"
<i>Abihijit</i>	Vega 19	0.03	61°44' N	38°48' N	3	261°25'31"
<i>Shravana</i>	Altair 20	0.77	29°18' N	8°55' N	3	277°40'18"
<i>Dhanishtha</i>	β Delphini	3.63	31°55' N	14°40' N	4	292°14'10"
<i>Shtabhisha</i>	λ Aquaria	3.74	0°23' S	7°29' S	100	317°28'28"
<i>P.Bhadra</i>	Markab 24	2.49	19°24' N	15°18' N	2	329°23'00"
<i>U.Bhadra</i>	γ Pegasi	2.83	12°36' N	29°12' N	2	345°13'42"
<i>Rewati</i>	ϕ Piscium	5.24	0°13' S	7°41' N	32	350°07'53"
Important Brilliant Stars (not nakshatra)						
<i>Agni</i>	β Tauri	1.65	5°23' N	28°37' N	...	58°28'24"
<i>Dhruva</i>	Ursae Minori	2.02	66°06' N	89°21' N	...	64°27'57"
<i>Lubdhaka</i>	Sirius 8	-01.46	39° 36' S	16°45' S	...	79°57'36"
<i>Agastya</i>	Canopus 9	-00.72	75° 49' S	52°42' S	...	80°51'27"
<i>Brahmahridaya</i>	Capella 6	0.08	22°52' N	46°00' N	...	79°36'12"

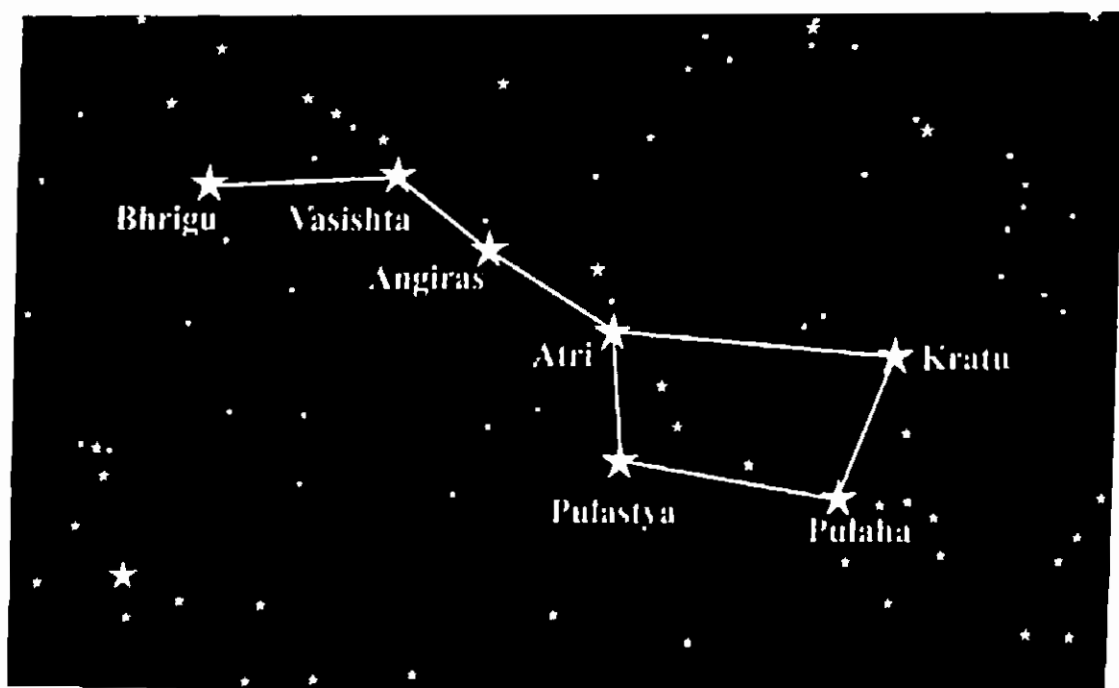
Basis of Recognition

In the far most ancient age when conman men, out of curiosity, started looking at the night sky, they noticed that every nakshatra rises slight earlier than the previous day (3 m 56 s earlier). Through regular observation of the night sky, they came to know that the stars have some motion and they used them for measuring time. In the mean time, they, finding similitude between the nakshatras and some worldly objects, started naming of them. And this sort of efforts made them compile myths about the nakshatras. Later, they observed that the Moon passing through the nakshatras and recognised some of them as indicators of changing weather with the help of shifting the sunrise point. Even now, nakshatras and some stars also act like the pointer of directions in the space and

oceans as being taught in navy and aeronautics. Nakshatras are equally important in astrology, astronomy and mundane branch of Jyotisha. Remember, the Vedic Jyotisha was primarily based on the Nakshatras instead of Rashis.

Witnessing the Nakshatras

- At this primary stage, you may go to such as place like the roof top of a high-rise building or a wide open area where electric light or tree, etc., do not obscure your sight;
- Right from Diwali to Holi festivals (mid-October to mid-March) would be the right time to witness a nakshatra;
- Initially, start recognising the Saptarishi Mandala (Ursa major) having seven brilliant stars, looking like a tea-preparing pan and rising in north every day;



- On the handle of this pan-like appearance between Bhrigu and Vashishtha (Mizar), another fainter star namely Arundhati, consort of the sage, would also be easily visible. Then start recognising the star Vyadha or Lubdhaka (Sirius);
- These seven stars exist within Ursa Major region. Names attributed to Rishis are their Indian names. Bhrigu is also known as Marichi;

- Then you would be able to recognize Rohini, Mrigashira, Ardra with the help of Lubdhaka;
- Lubdhaka, a blue star, is located almost in the northern sky and forms a triangle with two other bright stars namely Procyon and Ardra;
- It has Mrigashira on its right with four stars looking like deer's horn wherein three stars (Trikanda, arrow shot by Lubdhaka under the command of Rudra, i.e., Ardra) are located at one straight line;
- Just above Mrigashira, there is brilliant Ardra looking red and almost straight left of Ardra, forming the base line of the triangle (now known as winter triangle), Procyon exists;
- Moving south-west from Ardra, above Mrigashira and Rohini, looking like a cart with five stars, on an imaginary straight tilt line ending on Lubdhaka, appears perpendicular to Lubdhaka. And thus gradually you may be capable to recognize other nakshatras also.



3

Ashwini: The Head of Prajapati

अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम्।

वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम्॥ *Yajurveda* 20.80

'With their divine power, Ashwini gods confer eye-sight, Goddess Saraswati vitality and Indra the elegance of speech on humans as Ashiwnau prompted them to do so.'

Vedic Mythology

Ashwinau or Ashwini, in the Vedas and other allied literature, is always used in dual number signifying dual deity, i.e., two *Ashwini Kumaras*. And thus the zodiac, in its embodied form, is known as *Daksha Prajapati*. He is considered to be one of the ten sons of Lord Brahma, the creator. He is portrayed with the head of a horse (*Ashwini*) or Ram (*Mesha rashi*).

The twenty-eight *Tara* or *Nakshatras* are considered as his daughters. Several references enhance the number of his daughters to be thirty-three. It is justified by adding six prominent stars of *Krittika Mandala*.

And thus, the *Ashwini* nakshatra, looking like heads of twin-horses or the Ram-headed *Mesha* (*Rashi*), is ascribed the starting point of zodiac. This initial point universally falls 180° (approx) apart from *Chitra* (*Spica*), so *Chitra*, being the deciding factor of its head, is also stated to be the head of Prajapati in several Vedic hymns.

Daksha was married to *Diti*, mother of demons or the dark matter of the universe and *Aditi*, mother of *Devas*, gods (*Grahas*

Miscellaneous Information of Ashwini

<i>Zodiac</i>	00°-13°20'	<i>Varna</i>	Kshatriya	<i>Vision</i>	Weak-sight
<i>Appearance</i>	Horse-head	<i>Vashya</i>	Chatuspada	<i>Posture</i>	Head-tilt
<i>Deity</i>	Ashwinau	<i>Yoni</i>	Ashwa	<i>Null-Month</i>	Chaitra
<i>Tara</i>	3	<i>Gana</i>	Dev	<i>Gotra</i>	Marichi
<i>Latitude'</i>	08°°N29	<i>Nadi</i>	Aadi	<i>Visha-Ghati</i>	22h 36m
<i>Declination</i>	20°N52'	<i>Alphabet</i>	Chu, Che, Cho, La	<i>Amrit-Ghati</i>	16h 48m to 18h 24m
<i>Gender</i>	Male	<i>Complexion</i>	Marron	<i>Bird</i>	Heron (Bagula)
<i>Element</i>	Vaayu	<i>Kulakula</i>	Akula	<i>Caste</i>	Brahmana
<i>Tree /Plant/Fruit:</i> Banana, Aak (Calotropisgigantea), Dhatura (Datura)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

and stars). In such as broad spectrum, *Daksha* himself becomes the embodiment of the zodiac. It is there in the *Yajurveda*, *Prajapati*, the creator disbursed about 75% of total energy of the universe to demons (dark matter) and about 25% to gods or self-shining celestial bodies. Here are the citations from *Tettireeya Brahmana* that establishes personification of *Daksha Prajapati*:

यो वै नक्षत्रियं प्रजापतिं वेद। उभयोरेनं लोकयोर्वेद।
हस्त एवास्य हस्तः। चित्रा शिरः। निष्टया हृदयम्।
ऊरू विशाखे। प्रतिष्ठानुराधा। एष वै नक्षत्रियः प्रजापतिः।

‘That is: ‘*The Prajapati-personification, is where Hasta is the raised hand-palm; Chitra is his head (pointing to head Ashwini), Swati is heart; Vishakhai are thighs; Anuradha represents the private parts and the one who knows of Prajapati, knowns of the two Lokas (planes Earth and sky).*’

Rigveda always mentions *Ashwini Kumar* (ruling deity of *Ashwini*) about 400 times in different hymns as twin Vedic gods and the physicians to *Devas*. According to the *Mahabharata* and *Puranas*, *Ashwinai* first formulated the *Chyavanaprasha* and taught it to sage *Chyavana* at his *Ashrama* located on *Dhosi* hills (most south-west end of *Aravali* hills) near *Narnaul*, *Haryana* (India). Therefore, healing and rejuvenating capability of the nakshatra are naturally inherent. So they are all-time active, ever young and charming.

Physical Properties

In this cluster, three prominent stars form a shape of head of a horse. Its principal star, *Beta Arietis*, is located between the right horn and ear of the *Ram* (*Mesha*) about 8.5° north of ecliptic and about 21° north of the celestial equator. It is almost 60 light-years away from earth. It's visual magnitude is about 2.66 and it has two companion stars. So it is a star system where two stars, out of three prominent ones, orbit around each other in a highly elliptical manner consuming about 107 days to complete one full cycle. It is a rapidly rotating star system; hence the velocity or higher pace is the prime peculiarity of the star. In the Vedic period, *Alpha* and *Beta* stars of this region were recognised where *Alpha Arietis* is slight brighter with 2.64 visual magnitudes.

Witnessing Ashwini

During November-December, *Ashwini Mandala* can be seen in the mid-sky region above the head of an observer after 21 hours to midnight and onwards progressively down to the western horizon. Then one can witness *Bharani* and *Krittika* in the east and *U.Bhadra* in the west of it. For ease in recognition, the *Triangle (Tribhuja)* cluster would be seen in north of it. This Triangle cluster looks like Greek alphabet Delta and thus called Deltatone by Greeks. At that time, *Ashwini*, *Bharani*, *Krittika* and the red star of *Rohini* look like a half-circle extending from east to west.

History

Jahangir, the Mugal Emperor, informs in his *Jahanirnama (Tuzuk-e-Jahangiri)* that he decided to release currency coins made of gold and silver every month engraved with the Solar rashi emblem somewhere in 1618 A.D. One single image of such coin was found later bearing a ram on its front and the names of the Emperor and the queen *Noorjahan* with the date of release on its back. Such coins are hard to see as later his son *Shahnjahan* ordered all coins to be melted.

Sutra from Tettiriya Brahmana

अश्विनोरश्वयुजौ । ग्रामः परस्तात्सेनाऽवस्तात् ।

'The Ashwini nakshatra is ruled by Ashwinau. Twin Ashwini gods ride on a two-faced one horse or two separate horses. The deity obtains cosmic energy from above (Paratat), in form of Gramah, i.e., Lord Vishnu, all-pervasive entity, community of celestial masculine entities or a team of nakshatras-deities. And from below (Avastat,) the deity earns feminine energy, i.e., the third Goddess among the twenty-four divine mothers, (Sena, Sa- along with, Ina-ultimate Goddess), army consisting of elephants, horses, chariots and pedestrian soldiers.'

Note: The Vedic citations here in the *Tettiriya Brahmana* (1.5) are in *Sutra* (aphorism) that needs enhancement to a sentence or a paragraph detailing a long string of knowledge. Vedic sages opine that there may be two different sources of strength, one from above and other from below. And that can be explained with different point of views. We shall remain confined to the celestial point of view.

Ashwa fairly relates with velocity and army while *Gramah* carries sense of Lord Vishnu as cited in the *Vishnu Sahsranaama* (गोपालो गोपतिर्ग्रामः), community, village, colony or a group. Generally the *Brahmana* states two from of vitality-source, one male entity and other female entity. Rewati on its back (west) have 32 stars and is considered as *Sena*. In the east of it, *Bharani* and *Krittika* nakshatras, respectively having 3 and 6-7 prominent stars, are considered as community. Or the term *Parastata* and *Avastat* respectively belong to the celestial region and our earth establishes fair connection in the flow of strength between space and earth.

Special Note

Such properties, the number of prominent stars, the appearance of Nakshatra Mandala (cluster) and the ruling deity, all combined constitute personality, nature, temperament, etc., of a native born with the Moon or lagna in a nakshatra. Similarly a nakshatra happening to be in a house of a given natal chart also affect the significations of the house. And this must always be in your mind as applicable to all nakshatras.

Predictive Attributes

The deity, the Tara-number and the physical attributes of the nakshatra combined instil traits and characteristics in the native. Deity, being physician of gods manifests knowledge of herbs and medicines. They may have an attractive personality and possess some divine power to heal or mitigate physical as well as mental sufferings. The twinity gives spirit of working in a team format. *Ashwa*, the appearance, induces swiftness, promptness in actions, obedience and spontaneous help to a needy. The word *Ashwa* (horse) has its origin in a Sanskrit word *Aashu* (preposition) that means velocity, swift. So rapid execution of task undertaken, hasty nature, interest in medicines, herbs, healing dispositions, treatment for infertility, music, literature, hard work, alertness, faster gait, slower aging, tending to be patient, nurturing, friendly behaviour and tendency of self-medication could be some of salient features of the born with this nakshatra. Such people may be wearing specs or goggles; love to visit market places; have slight oblique face-cut, are sweet-tongued; love to look modern and fashionable; driving fast, fond of

giving undemanded advise, determined to their fixed goals, quick mapping of route of travel and are restless. Sometimes they may possess heavy body-look. They are, skilled, courageous and liking light shaded dresses. Ashwini in lagna makes a native greedy, of strict and hiding nature; may experience ups and downs in career. However, they are comparatively more successful among siblings and wisely calculate their own profit and looses before they act. Sri L.K. Advani is born with the Moon in *Ashwini*.

Ashwini Quadrant 1: such native exhibit an oval face-cut, sharp nose, loud or heavy speech, moderately attractive personality, small eyes or blinking or wrathful look during interaction, slim body-built and average length of arms and legs. They are physically active, courageous and aspire to become celebrated in their field of work. They venture quickly and are generally successful.

Ashwini Quadrant 2: Suppressed fair complexion, round and healthy-looking shoulders, rectangular fore-head, bright eyes, visible color-bone, long nose, sweet tongue, visible ankle-bone inside the legs, cushiony cheeks are salient physical attributes. They are of more practical approach towards life and are good-looking rather handsome, swift actions, fondness of luxuries, easy-going in their daily routine, ambitious and successful.

Ashwini Quadrant 3: Natives born in the third quadrant of Ashwini are communicative, humorous and somehow obtain connection with light or fire. They are adept at mental work intelligently select words to interact with others, so can be called as 'Lexophile'. Their appearance may exhibit less hair or tendency of hair-fall, pale complexion, beautiful eyes, slim legs and thighs.

Ashwini Quadrant 4: They look generally sad, aggressive attitude, average length of nose, not much fatty, fond of travels and journey and may have thick fur on their legs and arms. Some healing capacity, soothing impression, consciousnesses at public opinion, emotional and empathetic attitude are their mental peculiarities. Similar attributes may reflect in the relatives and other significations of the house where Ashwini quadrant happens to be in the natal chart.

Clue from Karma-Vipaaka

The principle dealing with the Karmic actions and their effects,

either during past lives or the present, is known as *Karma-Vipaka*. Several classics are available on this area. The principle establishes relation between the present sufferings and past Karmas in a mere Puranic style in the form of stories. We have tried to pick up some clues from the same relevant to this modern age as follows:

Ashwini Quadrant 1: inter-caste marriage, worried for well-being of children, greedy upto extent, charitable disposition, religious like a *Brahmana*, engaged in religious activities;

Ashwini Quadrant 2: bitter relations with maternal family, parents from different religion or community, sort of infertility or loss of children, cold-proneness, sort of asthma;

Ashwini Quadrant 3: cruelty to animals, love to non-vegetarian foods, death during pilgrimage, criticising respectable-ones, loss or less comforts of progeny;

Ashwini Quadrant 4: out of children, one of noble traits, other (s) inimical to the native, wasting money of family, troubles from daughter-in-law.

Grahas in Ashwini or in any other nakshatras manifest effects in accordance with their navamsha position. The serial number of navamshas fairly corresponds with the quadrants of nakshatras reckoned from Ashwini or Mesha rashi. For instance, we are discussing effects of Sun in Ashwini. The same pattern is to follow for other Grahas in different nakshatras.

- The Sun alone in Ashwini: skilled in his work, creative and capable to execute tasks undertaken and well-known;
- The Sun in Ashwini and The Moon in Chitra in a chart makes the native renowned, popular, of sensitive body, generous and inclined to arts;
- With Mars in Mrigashira, Chitra or Dhanishtha manifests power and makes the native highly ventureous;
- With Jupiter in Magha, Chitra or Moola instils qualities of being wealthy, respectable, authoritative and a good consultant;
- With Saturn in Chitra, U.Ashadha or Shravana, confers ability to achieve success through his own spirit and ventures, obsession towards work, but remains unskilled. Therefore, he subjects to commit mistakes in execution of work and is obstructed because

of follies of his spouse, but impractical in behaviour. Above effects reduce if Saturn locates in quadrants 2, 3 in Ashwini;

- The Sun associated with Rahu or Ketu in Ashwini manifests all benevolent effects subject to the placement of those in a good house.

Auspicious Activities

During transit of the Moon in Ashwini, following activities are recommended to perform:

Training of animals like horses, elephants or pets, manufacturing or repairing of vehicles, development of cities, colonies or housing projects, laying foundation of a building, treatment for diseases, rejuvenation, initiation of exercise, physical or mental improvement, pharmaceutical activities, installing deities, temples, name-change, travelling, buying or selling, putting on new jewellery or clothes, crowning the king, *Yajna*, starting education, learning astrology or medicines, *Janeu* (sacred thread ceremony), tonsure ceremony, marriage, entering a dwelling unit, legal activities and propitiation of Grahas.

Remedial Measures

Following remedial measures help to improve benevolence of the nakshatra when Ashwini, is occupied by weakly disposed Grahas, happens to be in lagna or the natal nakshatra. The same will also be helpful to improve the good of a house, if the nakshatra exist in a house (central point of a house) sustaining blemish due to functional malefics or other sources:

- Chant any of the following Mantras, 108 times a day, once a month, when the Moon remains in Ashwini. And also keep chanting the same (Mantra of your choice) 10 times a day:

अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम्।

वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम्॥ १॥

देवस्यत्वासवितुः प्रसवे अश्विनौ बाहुभ्यां पूष्णो हस्ताभ्याम्॥ २॥

यमश्विना सरस्वती हविषेन्द्रमवर्धयन्।

स विभेद बलं मघं नमुचावासुरे सचा॥ ३॥

ता भिषजा सुकर्मणा सा सुदुधा सरस्वती।
 स वृत्रहा शतक्रतुरिन्द्राय दधुरिन्द्रियम्॥ 4॥
 अश्विनौ देवते श्वेतवर्णौ तौ द्विभुजौ स्तुमः।
 सुधासम्पूर्णकलशकराब्जावश्ववाहनौ॥ 5॥

- Then worship Ashwini-gods, offering flowers, rice grains and sandal paste, etc., on Shiva-Linga or Shaligram-Shila (holy stone considered the image of Lord Vishnu) or simply Swatika drawn on a plate. Chant every time ॐ अश्विनीकुमाराभ्यां नमः when you offer worship-items;
- Include the following to your daily diet:
Kheer (sweetened preparation of milk and rice boiled together), chest-nut, betel leaf, banana, coconut, coconut-water, *Trifala*-powder, *Giloya*-powder, boiled or beaten rice, honey, dry-fruits and milk-products;
- Once a month, donate medicines or offer one strip of common medicines to Lord Shiva;
- Observe Aikashan-Vrata (having one meal only) on Ekadashi Tithis;
- Get the specific remedy done for Ganda-Moola or Gandanta, as the case may be, once in the life-time. For such rituals and remedies, reader is advised to consult our book *Upaya-Bhagyodaya*.



4

Bharani: The Habitat of Yama

यमाय त्वांगिरस्यते पितृमते स्वाहा घर्माय स्वाहा घर्मः पित्रे।

Yajurveda 38.9

'O Yama! You belong to Sage Aangiras and rule over all Pitaras (ancestors) who are considered in to two forms as Deva-Pitaras and Manushya-Pitaras. We here offer oblations (Gharma) that may please all Pitaras.'

Vedia Mythology

Yama is considered to be the god of death, the Lord of Departed and son of the Sun-god. He commands all departed souls and directs them to the heavens or the hells according to their *Karmas*. Three hymns in the *Rigveda* (Mandala 10) are dedicated to *Yama*.

All ancestors are divided into two forms, *Deva-Pitar* and *Manushya Pitar*. It is believed that Lord Brahma, the creator god, was a self-born entity from the golden egg and created all worlds including Earth and humans to populate it. Initially, he created ten sons and one daughter who are thought to be responsible for different forms of creations like *Yaksha*, *Gandharva*, *Kinnara*, *Deva*, *Rakshasas* and humans. His ten sons are:

Marichi, *Atri*, *Angiras*, *Pulaha*, *Pulastya*, *Kratu* and *Vashistha* (*Saptarshis*) with his consort *Arundhati*. Other three are, *Pracheta*, *Bhrigu* and *Narada* along with one female entity (daughter of Brahma) *Shatarupa*.

According to the *Atharvaveda*, *Pitras* include *Devas* (gods), *Manushayas* (humans), *Gandharvas* (celestial singers) and *Apsaras*

Miscellaneous Information of Bharani

<i>Zodiac</i>	13°21'- 26°40'	<i>Varna</i>	Kshatriya	<i>Vision</i>	One-eyed
<i>Appearance</i>	Vagina, triangle	<i>Vashya</i>	Chatuspada	<i>Posture</i>	Head-bent
<i>Deity</i>	Yama	<i>Yoni</i>	Gaja	<i>Null-Month</i>	Phalguna
<i>Tara</i>	3	<i>Gana</i>	Manushya	<i>Gotra</i>	Vashistha
<i>Latitude'</i>	10°°N27	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (From beginning)	09 h 36m- 11h 12 m
<i>Declination</i>	27°N20'	<i>Alphabet</i>	Li, Lu, Lai, Lo	<i>Amrit-Ghati</i> (From beginning)	19h 12m to 20h 48m
<i>Gender</i>	Female	<i>Complexion</i>	White	<i>Bird</i>	Partridge (Teetar)
<i>Element</i>	Prithvi	<i>Kulakula</i>	Kula	<i>Caste</i>	Kshatriya
Tree /Plant/Fruit: Banana, Aanwala (Emblica)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

(celestial nymph) who are invoked to protect the over-night Yajna. Here is the original citation:

देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये।

तम त्वा सर्वे गोप्यन्ति सातिरात्रमतिद्व॥ 10.9.9

They are essentially invoked in Yajna and are supposed to preside over the same in south direction with folded knees on *Barhis* (sacrificial grass-seat):

आच्या जानु दक्षिणतो निषद्येदं नो हविरभि गृणन्तु विश्वे।

मा हिंसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता कराम॥

Atharvaveda 18.1.52

That is: 'Bending the knee, sitting in south (right side of the devotee facing east), O Pitarah! Accept our oblations; injure us not against our any offence (Aagah) as we perform the Yajna for benefit of humanity.'

All these are considered to be the progenitors of all creation including humans and are known as *Deva-Pitars*, while *Manushya Pitras* are ancestors of humans. According to the Vedic mythology, Yama is considered to have been the first mortal died and by virtue of precedence, he is crowned as the ruler of the departed.

Bharani nakshtra is ruled by Yama and appears like a storage jar, a container, perhaps represents the halting location of dead ones before the finalisation of their destination to other worlds. After finalisation of their destination, whether heavens or Hells, all departed have to cross the mythological river *Vaitarani* that exists in the sky.

Vaitarani Nadi: Achernar

It would be interesting to know that a large constellation *Eridanus* (means river in Greek language) depicts like a big celestial river clearly observable from locations situated between 32°N to 90° S. This celestial river apparently arising from a highly bright star *Rigel* located in *Mrigashira Mandala* travels westward first (retrograde to Rohini, Krittika, etc.), again turns towards south-west and seemingly terminates at about 58° in the sky. From any location in Europe and North America, it can no be seen till its south-end, while from

India, during winters, it is easily visible in full. The Celestial River, in India, is termed as *Vaitarani*.

The brightest star of *Eridanus* is termed as *Achernar* by westerners and is known in India as *Nadimukha*. The word *Achernar* is derived from an Arabic expression *Al-Aakhir-Al-Nahar* means the ending point of a river. The star is about 70 light-years away from earth and is easily visible, due to its super brightness, from southern parts of India.

In Indian mythology, the *Vaitarani*, a longest river, is to be crossed by all departed, having obtained the edict (final judgement) from Yama. It is believed that departed ones, enroute to heavens, can have to cross the river comfortably and those commanded to go to hell undergo various tortures while crossing the *Vaitarani*.

This river initiates in northern sky from *Vrishabha* rashi region and disappears in the far south sky near *Achernar* (Arabic word, *Akhar*-last, *Nar*-water). It is one of the largest 88 constellations covering about 1138 square degrees of the night sky.

So in the Vedic age, *Bharani* could efficiently be considered as the seat of Yama where he is supposed to release the Edict for departed to move forth to their destination through *Vaitarani*. Because of a larger number of sailors at any moment, the river always remains over-crowded and was considered to be full of subtle bodies. At this very point of description, the realm of superlative Vedic wisdom begins.

Students must be aware that modern scientists are encompassing on *Epsilon* star within *Vaitarani*, located in the west of Rigel and south of *Vrishabha* region. For last several decades, scientists are trying to capture Radio-waves arising from *Epsilon* assuming life-existence near the star. Why?

The *Epsilon* star, a solitary single star, due to its physical and rotational properties, closely resembles with our Sun and also rotates on its axis like earth. Hence modern intelligentsia infer existence of other planet-family, more like our Sun, moving around of it. Likewise Earth moving around the Sun, on any celestial body moving around *Epsilon*, they opine possibility of life and focussing to receive any Radio signal from that region. And the same opinion closely goes with the Vedic concept of subtle bodies within the river *Vaitarani*.

Physical Properties

Its principal star 41 Arietis is also a star system with three companion stars of higher velocity and all are visible to naked eye. Its two companions bear the same name differentiated by prefixing number 35 and 39. All three look like a reversed triangle and sages recognised it like the private part of a female (vagina). Its principal star exists 10°27' north of the ecliptic and 27° 20' north of the celestial equator. Its visual magnitude is 3.63 and it is about 166 light-years away from the Sun. In the Mesha rashi region, it exists on the back of the celestial ox.

Witnessing Bharani

During December, after 22:00 hrs., you can witness the nakshatra overhead with Ashwini, Bharani, Kritika and Rohini, all forming a half-circle in the sky. But it is difficult to find from light-polluted area. For proper recognising it, find the triangle cluster in the north-west of it. Greeks named it as *Triangulum*, because it looks like a Greek alphabet Delta. In the Vedic literature, it is called *Apabharani*. Modern science also considers three prominent stars in the clusture as the Atharvaveda reveals: तिस्रो भरणीः। Since 2016, all three stars are collectively having official name, approved by the IAU (International Astronomical Union) *Bharani* only. The principal star 41 Arietis lies on the bottom left vertex of the small triangle of *Bharani* stars.

Sutra from Tettiriya Brahmana

यमस्यापभरणीः। अपकर्षन्तः परस्तादपवहन्तोऽवस्तात्।

'The Apabharani nakshatra belongs to Yama, the bounding or restricting entity that bounds physical activities of the born. The entity is drawing (gravitational pull) from above and carries away (subtle body of a departed) from below.'

Note: Yama, the god of death, is known as the Restrainer, *Pretaraja* (the king of departed), *Dharmaraja* (an authority of final justice), *Antaka*, *Kaala* or *Mrityu* (all Death), so he is responsible to restrict all physical activities of born who reach Yama form lower planes (earth) after death. When *Jeevatma* arrives at the place of Yama, he, through *Citragupa*, analyses the deeds of the dead and has three options to figure out the judgement. The first is to grant libration from the cycle

of birth and death and putting the dead in the sky in the form of a star. The second is to send the soul to heavens or back to be reborn, not necessarily as a human. The third option is to push the dead into the multi-leveled hell for thousand of human years. Such actions of Yama are never inspired by his own free-will, but he himself is restricted by the nature's law, considered constituted by the almighty *Vishnu*. This all happens with abidance to the supreme law of justice that is controlled from above and carrying away from below (earth).

And 'from above' means, before, ahead, thus he receives the departed from the next deity (Agni, deity of Krittika) and draws from Ashwini (from below), the hind one, signifying rejuvenating, disease and cure and also all other worldly causes terminating lives at certain point of time. According to the Vedic literature, *Agni* god is supposed to hand over the subtle bodies of departed to Yama.

Predictive Attributes

Three stars of Bharani constitute appearance of an overturned triangle, so native born with the Moon or lagna in Bharani may have prominent cheek-bones with slopping cheeks ending with sharp chin. Weakness of eye-sight or any sort of defect in eye, like night or colour-blindness is possible to such natives. Justice, impartial, ever active, loyal, headman, authority to punish, administrator, analyst, pacifying disposition, mysterious, destruction, demolition, data collection, investigative attitude and royal-nature could be some salient features of such natives.

Regular contact with community and society, love to animals, fondness of collection or storage, lust for life and fear from death, but withstanding the turbulences, creativity, large expression, balancing all odds and evens are additional qualities. They are energetic, courageous, adventurous, discriminative, knowledgeable, disciplined, blessed with male progeny, love to rich diet, sleepy, with unusual hair and may have a mark in navel region. Yama never goes on leave, so they are hard-worker, ever busy in tasks of their interest, sensual, interest in feminine fields, royal natured and men of principals. Generally dark shades of colours are liked by them; may have bulky waist and any mark on their back by birth or sustained. Personalities born in Bharani-moon are *Sri Sharad Panwar*, *Farookh Abdulla* (both politicians) and *Dharmendra* (Film actor).

Bharani Quadrant 1: conceited, impressive eyes, blunt nose-tip, heavy eye-brows, average healthy look, healthy legs with fur, soft hair, elevated chest and moody. (Sun, Mercury, Moon, Jupiter and Mars are strong in this quarter)

Bharani Quadrant 2: soft-natured, shaded complexion, attractive eyes, heavy body, average hips, potted belly, talkative, flabby arms and shoulders with some feminine look. (The Sun, the Moon, Mars, Mercury, Jupiter and Saturn are benevolent here)

Bharani Quadrant 3: active, prompt action, hard-hearted, dissatisfied with the family, massive appearance and silverish eyes. (Mars, Mercury, Venus and Saturn are good in this quadrant)

Bharani Quadrant 4: small face, good orator, fair but pale complexion, a good friend, some health disorder, vices, deserted during childhood and aggressive. Benevolence of Mars, Mercury, Venus and Saturn remains worth to mention.

Clue from Karma Vipaka

Bharani Quadrant 1: immoral course of behaviour against one's family religion, business aptitude even not belonging to a business lineage, less bliss of progeny, deserted family of children, if exist;

Bharani Quadrant 2: fondness to liquor and women, noble spouse, harsh to guests and monks, skin disorder;

Bharani Quadrant 3: connection with food-grains and sugar-products, cruel to animals, selfish, miscarriages, wealth and inferior health conditions;

Bharani Quadrant 4: anti-religious deeds, hunting tendency, irresponsible spouse, diseases, loss of progeny.

Auspicious Activities

War, initiation of legal activities, cruel, war-like- destructive-competitive acts or deeds of severe nature, dealing with female children, fasting, speculation, digging, entering mines, etc., chemicals, adventures, purchase or handling of arms, all activities pertaining with fire and propitiation through Mantras are suitable to initiate.

Remedial measures

Recitation of any of the following Mantras, 108 times a day every month when the Moon remains in Bharani. And also keep chanting the same (Mantra of your choice) 10 times a day:

यमाय त्वागिरस्यते पितृमते स्वाहा घर्माय स्वाहा घर्मः पित्रे॥ 1॥

यमादहं वैवस्वतात् सुबन्धोर्मन आभरम्।

जीवात्तवे न मृत्यवे ऽथो अरिष्टतातये॥ 2॥

यः प्रथमः प्रवतमाससाद बहुभ्यः पन्थानमनुपस्पशानः।

योऽस्येशे द्विपदो यश्चतुष्पदस्तस्मै यमाय नमो अस्तु मृत्यवे॥ 3॥

पाशदण्डोज्ज्वलभुजद्वयं महिषवाहनम्।

यमं नीलं भजे भीमं सुवर्णप्रतिमागतम्॥ 4॥

- Donation of drinking water, fruit-juice, etc., is also recommended;
- Daily recitation of Gayatri Mantra (108, 28 or 10 times) boosts the strength of above Mantra;
- Include the following in your daily diet:

Trifala-powder, Giloya-powder, rice with Gur, honey, dry-fruits, sesame seeds or oil, black gram whole, Rajma, horse-gram, sweetened Pakora or pan cake (a fried preparation with wheat flour).



5

Krittika: Nurses of Lord Kartikeya

अग्निर्मूर्धादिवः ककुत्पतिः पृथिव्या अयम्।

अपाञ्जेताञ्जसि जिन्वथ॥ Yajurveda 3.12

'Agni, the ruling deity of Krittika, in its divine form, inhabitates in the sky during day-time; is the sole cause of life on earth by maturing food-grains, maintaining temperature and sight of humans. And also is the root cause of rainfall.

Vedic Mythology

In the Vedas, Krittika is used in a plural form '*Krittikah* (कृत्तिकाः) and considered as six of the daughters of *Daksha Prajapati*. *Krittikah* are supposed to raise Lord *Kartikeya* (*Malaya Swami*), elder brother of Lord *Ganesha*. The word *Krittika* means, the cutters.

In the Vedic hymns, the majestic energetic force of Lord Shiva (Ether, also vide infra, *Ardra*) put into the celestial Ganges (the Milky Way) and the galaxy itself became incapable to bear it. So the force appearing as flames thrown away up in the sky by Ganges, further gathered by the six prominent stars of *Krittika*. In fact, up above the *Krittika* cluster in the galaxy, flame-like phenomenon is still observable.

Being raised by the six nurses, Lord *Kartikeya*, commander-in-chief of celestial army, god of war, is depicted with six faces and thus also known as *Shanmukha* (षण्मुखः). *Kartikeya* finds a descriptive mention in the Yajurveda referred to the Vedic event, slaying *Tarakasura* and in ancient archaeological evidences. It associates with *Agni*, the fire-god.

Miscellaneous Information of Kartikeya

<i>Zodiac</i>	00 26°40'- 01 10°00'	<i>Varna</i>	Kshatriya	<i>Vision</i>	Intact
<i>Appearance</i>	Cutter	<i>Vashya</i>	Chatuspada	<i>Posture</i>	Head-bent
<i>Deity</i>	Agni	<i>Yoni</i>	Sheep	<i>Null-Month</i>	Kartika
<i>Tara</i>	6	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Angira
<i>Latitude'</i>	04°N03	<i>Nadi</i>	Antya	<i>Visha-Ghati</i> (From beginning)	12h 00m- 13h 136m
<i>Declination</i>	03°N49'	<i>Alphabet</i>	A, E, Oo, Ai	<i>Amrit-Ghati</i> (From beginning)	Last 5 h 24 m
<i>Gender</i>	Female	<i>Complexion</i>	Red	<i>Bird</i>	peacock
<i>Element</i>	Prithvi	<i>Kulakula</i>	Akula	<i>Caste</i>	Brahmana
Tree/Plant/Fruit: Gooler (cluster fig)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

Agni is considered to be the source cause of all gods and is capable to confer good health, wealth and overall comforts. It delivers *Havish* (sacred offerings) to gods and thus is superlatively ranked.

In the Vedic period, sages state of seven stars in this cluster by their different names where the seventh is not much bright or of a variant magnitude. This fact, in the 17th century, has been duly confirmed by Galileo. So practically six prominent stars are there in the cluster. The *Taittireeya Brahmana* mentions names of the seven stars, posing them as seven sisters. This description is available there in the context of *Krittikeshti* (*Yajna* to be performed during *Krittika*) stating of seven special oblations in the holy fire as follows:

अम्बायै स्वाहा । दुलायै स्वाहा । नितत्यै स्वाहा । भ्रयन्त्यै स्वाहा ।
मेघयन्त्यै स्वाहा । वर्षयन्त्यै स्वाहा । चुपुणिकायै स्वाहा ।

Later during the Puranic age, the seven were considered to be consorts of seven celestial sages (*Saptarshis*) and named as *Sambhuti*, *Anusuya*, *Kshama*, *Preeti*, *Sannati*, *Arundhati* and *Lajja*.

In the Greek mythology, they are also considered the seven sisters (*Pleiades*, a cluster of stars) as daughters of *Atlas* and *Pleione*. There are also separate names of the seven sisters as *Sterope*, *Merope*, *Electra*, *Maia*, *Taygeta*, *Celaeno* and *Alcyone*.

Modern Astrophysics also considers it as an open cluster of about 300 stars where six or seven stars only are visible to naked eye.

According to the *Shatapatha Brahmana*, *Krittika Mandala* never shifts (एता ह वै प्राच्यै दिशो न च्यवन्ते) from the east and it suggests that the Vernal Equinox, during that age, was in *Krittika*. Nowadays, the cluster has been shifted westward (due to precession of Equinox) and calculations reveal that *Krittika* was used to rise exactly in the east about 2500 BC. It otherwise reveals that the list of the nakshatras found in the Vedic literature could be dated back about 4500 years. This phenomenon also forms the basis of the *Krittikadi Ganana* (considering *Krittika* as the opening nakshatra) during Vedic age. We must be aware of the fact that the equinoxes complete one full cycle of the celestial region in about 25800 years and such preceding phenomenon makes *Krittika* rise now at different celestial location.

Physical Properties

As of now, the *Yogatara* of *Krittika* (Alcyone), ten times bigger than the Sun, is the brightest star in the cluster with flames. It is about 440 light-years away from the Sun and is 2400 times luminous than our Sun with magnitude about 2.87. It is located in the north of ecliptic at $4^{\circ}03'11''$ latitude and about 24° north of celestial equator. This blue-white B-type giant star exists in the Pleiades cluster bearing similarity to other B-type giant stars. Its temperature is about 2400 times hotter than the Sun. *Krittika* cluster lies on the hump of the celestial ox, while *Bharani* on its back.

Witnessing Krittika

The cluster is easily visible with naked eyes over the head of an observer about 8-9 P.M. during January and February. At that time, the *Punarvasu* cluster remains east of it and in the south-east, *Ardra*, *Trikanda* within *Mrigashira* and red-star *Rohini* would be visible.

On April 03, 2020 two dazzling celestial bodies (Venus and Alcyone) were visible in the night-sky where Venus was slightly south of Alcyone. On the Friday night, Venus, the most brilliant *Graha* of solar family, was kissing Alcyone around 09 P.M. in the western sky as their respective then-latitudes remained $3^{\circ}N35'$ and $04^{\circ}N03'$. It could be seen almost full year rising on the eastern horizon, culminating above in the sky up to 85° in the early morning hours.

Sutra from Tettireeya Brahmana

अग्नेः कृत्तिकाः। शुक्रं परस्ताण्योतिरवस्तात्॥

'Krittika is governed by Agni (the fire-god). Its deity obtains white, bright, transparent, semen (of Lord Shiva) from above (Rohini of Lord Brahma, the creator) and light from below (Bharnai of Yama also depicted as Agni).'

Note: As described earlier that *Yama* receives departed souls from *Agni*, that is the life-force thus *from below* means, from *Bharani*, also having data of *Karams* and their result, so the *Jyoti*, light, vital energy, cause or basis of existence, etc., naturally come in the context.

From above relates with the cosmic majestic energy (semen) of Lord Shiva resulted in the emerging of Lord *Kaartikeya*. The

Sanskrit word *Shukram*, means white, bright, shining, transparent and semen. According to Ayurveda principles, semen is pervasive to whole human body like sugar in the sugarcanes and butter in milk, so stands for the vital form of energy. It is mainly produced in testis of humans that causes to produce progeny and also the progenitor of life on earth (*Anda*-egg, golden egg wherefrom *Hiranyagarbha*, the progenitor of creation was born). The *Bhavaprakash* states the same:

यथा पयसि सर्पिस्तु गूढश्चैक्षौ रसो यथा ।
 एवं हि सकले काये शुक्रं तिष्ठति देहिनाम् ॥
 मूत्रस्रोतःपथे शुक्रं पुरुषस्य प्रवर्तते ॥

Lord Shiva is also known as *Pramathadhipa* (lord of departed) thus holds human skulls, *Pashupati* (lord of all creatures), *Vyomakesha* (bearing entire sky on his head), *Antakantaka* (restrainer of Yama), so the eternal cause of life and death, fairly relates with *Yama* and *Agni* and also with *Brahma*, the creator, i.e., deity of Rohini, next to *Krittika*. Thus *Krittika* is depicted deriving active energy from *Bharani* (*Yama*) and *Rohini* (*Prajapti*). Out of eight forms of Shiva, water, the first one, goes with life that also has *Shukra* (oxygen) and *Agni* (hydrogen). And this concept also supports the lordship of *Vimshottari* dasha, because *Shukra*, in this context, does never means Venus as the word is also referred to the Sun in Vedic literature. A Mantra dedicated to the Sun (Rigveda 7.66.16) clearly mentions of *Shukra* as bright and rising Sun:

तच्चक्षुर्देवहितं पुरस्तात् शुक्रम् उच्चरत् । पश्येम शरदः शतं..... ॥

'The luminous Sun (*Shukram*) is rising that makes us capable to visualise every thing. May he confer longevity on us extending to one hundred years.'

Predictive Attributes

Krittika having appearance like a cutter, knife, etc., indicates connection of a native to surgery, medicines, treatment and other activities involving cutting, peeling or fabricating the utilities or sort of penetration. *Agni* can not exempt anyone from burning so impartiality, good looks, relation with fire, boilers, chemicals, pottery, glass, acids and purification or refining jobs. Determination, arrogance, lack of team spirit, unfit for partnership, acidity, friendly

to friends only, lesser forgiveness and the like would be the keywords for the born with Krittika.

Agni exists in different forms as digestive fire within our body (*Jatharagni*), so keenness to acquire or digest newer domains of knowledge at mental level (*Jnagni*). At subtle level, it purifies our effect of Karmas, so relates with physical as well as astral level. Agni, by virtue of carrying offerings and honestly delivering the same to gods, connects with honesty and discipline. Agni exists in water as *Badavagni*; in the sky as the Sun; on earth as surface-fire and as gasy forms in the celestial bodies as Vedas state- त्रेधाग्नयः।

The nakshatra also relates with Lord Kaartikeya, the commander-in-chief of god's army, thus known as *Senani*, so connection with armed forces naturally creeps in the consideration. The Lord was nurtured by Krittikas, so nurturing, boosting energy, foster care and maternal qualities of all types also appear on the screen, cooking, melting, heating, moulding, etc., may be some additional traits.

Krittika also means 'the cutter' so criticism, critical examination or investigation, fault-finding, editing and critisising capabilities also include here. Therefore, Krittika natives may be straightforward, blunt with transient temper. Baldness, greying hair, self-made success and wealth, fame, recognition and wisdom are other additional traits of Krittika natives.

Krittika Quadrant 1- tall, oval face, short ears, wish to be celebrated, high morals, generous nature, courage, adventure, body-building, health-consciousness, will power, self-confidence and dare with short but momentary temper;

Krittika Quadrant 2- medium body-built, inferior complexion, innocent during boyhood, slant eyes or oblique looking habit, less discriminative, more material than spiritual, fondness to luxuries;

Krittika Quadrant 3- lethargy, head-bent posture, talkative, hard fur on legs, innocent, short nose, futuristic, humanitarian, keen for learning new things;

Krittika Quadrant 4- heavy body-built, sensitive body, symmetrical nose, physically strong, creative mind, preaching tendency, high-headedness, arrogance, teaching, debating, etc.;

Vaijayantimala (Film actress) and *Bill Clinton* (U.S, President) are brilliant examples. The sitting Chief Minister of Delhi, *Sri Arvind Kejriwal* also born with the Moon and lagna both in Krittika.

Clue from Karma Vipaka

Krittika Quadrant 1- elite, noble spouse, anger, less number of progeny

Krittika Quadrant 2- generous, handsome, wealthy, blessed with progeny, quarrelsome spouse, must avoid receiving charity

Krittika Quadrant 3- scarcity of ready funds during youth and old age, lack of faith in God during matured age, straightforward spouse, possibility of second marriage, inimical progeny

Krittika Quadrant 4- business orientation, hurdles in repaying debts, spendthrift son

Auspicious Activities

Rituals, conception, fire-works, metal work, medicines, Mantra therapy, debating, cooking, sewing, embroidery, cutting, shaving, nurturing, education, courageous acts, training and all fire or heat related works are recommended to perform during Krittika.

Remedial Measures

- Recitation of any of the following Mantras, 108 times a day every month when the Moon remains in Krittika. And also keep chanting the same (Mantra of your choice) 10 times a day:

अग्निर्मूर्धादिवः ककुत्पतिः पृथिव्याअयम्।

अपांरेतांजसिजिन्वथ अपांरेतांजसि जिन्वथ॥ 1॥

अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥ 2॥

अग्न आयाहि वीतये गुणानो हव्यदातये।

निहोता सत्सि बर्हिषि॥ 3॥

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।

युयोध्य स्मग्जुहुराणमेनोभूयिष्ठां ते नम उक्तिं विद्येम॥ 4॥

कृत्तिकादेवतामग्निं मेषवाहनसंस्थितम्।

सुक्लसुवाभीतिवरधृक् चतुर्हस्तं नमाम्यहम्॥ 5॥

- Japa (recitation) of Gayatri Mantra, 100000 times is the prerequisite for further remedies;

- Durga Paatha (recitation of Durga Saptashati) during Navaratri (nine sacred days in Ashwina and Chaitra Shukla Paksha) and Shiva Mantra (ॐ नमः शिवाय) every day is recommended on regular basis;
- Contribution, in cash or kind to Yajna and marriages is beneficial and preservation of water avoiding unnecessary wastage is to be followed;
- Contribution to Yajna, reverence to Agni-god, donation of electric light, proper light arrangement at home, worshiping the Sun-god and Lord Kartikeya are also helpful.
- Include the following in your daily diet:
Alkaline food, fruit juice, vegetarian diet, rice with Ghee, salad, green vegetables, date- palm, raisins, anise (*Saunf*), cold milk, curd, lassi, juice of sugar-canes, porridge, fresh fruits.



6

Rohini: The Most Beloved Wife

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् विसीमतः सुरुचो वेन आवः।
स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः॥

Yajurveda 13.3

'Sun, the great (Brahma), appearing first on the eastern horizon is the glorious and the loving one (Vena) as he brings light to the part of our earth and onwards to other locations in turn. This glorious Sun makes visible all directions along with inanimate and animate worlds or he is the womb of all existent and non-existent.'

Vedic Mythology

Because of its astonishing beauty, Rohini (literally means, Ascending) is considered to be the most favoured daughter of her father *Daksha*. It is there in the *Tettireeya Samhita* (5th *Anuvak*, 2.3), the Moon primarily was interested to marry Rohini only, but on the request of *Daksha*, he agreed to marry his all the 27 daughters. Here are some astronomical factors that convince the cause of the highest affection of the Moon towards Rohini as follows:

Whenever the Moon transits in Rohini, it remains on lesser south latitude than that of the principal star of Rohini (02°35'S), so occults Rohini star. This phenomenon gives such an impression that the Moon is deeply involved with Rohini and she is the most beloved Tara. The phenomenon most likely occurs almost every month, when Rahu remains from *Tula* to *Mithuna* (6-7 years approx.).

Miscellaneous Information of Rohini

<i>Zodiac</i>	01 10°00' - 01 23°20'	<i>Varna</i>	Vaishya	<i>Vision</i>	Blind
<i>Appearance</i>	Cart , Chariot	<i>Vashya</i>	Chatuspada	<i>Posture</i>	Head- raised
<i>Deity</i>	Brahma	<i>Yoni</i>	Sarpa	<i>Null-Month</i>	Kartika
<i>Tara</i>	5	<i>Gana</i>	Manushya	<i>Gotra</i>	Atri
<i>Latitude'</i>	05°S28	<i>Nadi</i>	Antya	<i>Visha-Ghati</i> (From beginning)	16h 00m- 17h 136m
<i>Declination</i>	04°N37'	<i>Alphabet</i>	O, Va Vi, Vu	<i>Amrit-Ghati</i> (From beginning)	Last 3 h 12 m
<i>Gender</i>	Female	<i>Complexion</i>	Orange-red	<i>Bird</i>	Cock
<i>Element</i>	Prithvi	<i>Kulakula</i>	Kula	<i>Caste</i>	Shudra
Tree /Plant/Fruit: <i>Jamun</i> (black plum)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

Due to the Moon's deep interior conjunction with Rohini at many occasions, sages assumed that the nakshatra-wife Rohini makes the Moon stay longer with her after short intervals thus is the most beloved one. This phenomenon is astronomically known as *Rohini-Shakata-Bhedana* (piercing the chariot of Rohini). We have already provided copious information on the topic in our other book, *Charting the Astrological Ocean*.

On the contrary, the Moon may not get involved in this fashion with other nakshatras because of their latitude (celestial position of the Moon's orbit compared with the same of nakshatras).

The maximum possible latitude of the Moon varies from 0°-05°, hence many nakshatras located at higher latitudes could never fall in such as close conjunction with the Moon. Out of them, some are by-passed; some may deserve a wave only while some are simply touched by the Moon. *Brahma*, the creator is the ruling deity of Rohini.

For ease in understanding, we are going to reveal the celestial sequence of Rohini along with two successive nakshatras together.

In the celestial region, Rohini is 16.5°, while Mrigashira at about 10° and Ardra almost 7.5° north of the celestial equator (declination). Thus the visual sequence of the three exhibits location of Rohini respectively up above Mrigashira and Ardra. Mrigashira appears like a deer while Ardra like a gem. All three along with *Lubdhaka* fall on one single straight line.

Such as situation inspired sages of Vedic era to imagine, the deer (*Prajapati* or *Brahma*), with some unchaste intentions, is chasing Rohini (daughter of Prajapati). *Rudra*, deity of Ardra, witnessing such as offensive act of Brahma, gives command to *Lubdhaka* (a prominent star on the same straight line) to punish the deer. And a metaphoric story emerged as stated in the *Aitareya Brahman* 13.9:

प्रजापतिर्वै स्वदुहितरम् अभ्यधावद् दिवमित्यन्य आहुरुषसमित्यन्ये।
तामृष्यो भूत्वा रोहितं भूतामभ्यैत्।

तं देवा अपश्यन्। अकृतं वै प्रजापतिः करोतीति।

.....तमेतं मृग इत्याचक्षते। पर उ एव मृगव्याधः।

स उ एव स या रोहित् सा रोहिणी।
यो एवेषुस्त्रिकाण्डास्मे एवेषु त्रिकाण्डा.....।

'Prajapati chased his daughter in the sky. Some opine that he aspired Dyu, while some other call her Ushas. He disguised as a deer and chased her who was looking red (Rohit). Gods look into as he commits a misdeed. Such Prajapati is known as Mriga (shira). Far away from Rohini, Vyadha or Lubdhaka (Sirius, the hunter) exists. The red-coloured star (Rohit-red) Aldebaran expedited higher in the sky, thus called Rohini. The arrow, shot by Vyadha, is Trikaṇḍa. The Trikaṇḍa (three stars in a linear position) is the arrow... .'

This story is little different in the *Taittiriya Barahmana* (1.1.2 & 1.1.10.6) as follows:

सा तत ऊर्ध्वारोहत्। सा रोहिण्यभवत्। तद्रोहिण्यै रोहिणीत्वम्।
रोहिण्यामग्निमादधीत.....।

प्रजापति रोहिण्यामग्निमसृजत्। तं देवा रोहिण्यामादधत्।
ततो वै ते सर्वान् रोहानरोहन्।
तद्रोहिण्यै रोहिणीत्वम्॥

'(Prajapati created nakshatra-daughters). One of them climbed up above the sky. Because of her expedition to higher planes, she is known as Rohini. During Rohini, the sacred Agni Yajna is praised to initiate.'

'Prajapati created Rohini with Agni. So gods accepted that Holy Agni belonging to Rohini. Onwards, gods themselves expedited all nakshatras (Rohani). And such activity of gods caused the characteristic of going up above the sky in Rohini.'

The story thus focusses on the red appearance of Rohini like Agni. In fact, the stars of Rohini and Mrigashira, arriving at the culmination point of sky, look inclined to west. Then *Vyadha* looks chasing Mrigashira while Mrigashira looks chasing Rohini.

Physical Properties

Rohini cluster comprises of five stars amongst these, the Aldebaran is one of the brightest star in the celestial region. It is a red giant star about forty-four times bigger and 400 times luminous than the Sun. The junction star Aldebaran exhibits an orange-red look and is

about 65 light-years from the Sun. Even being a red giant star, it is cooler than the Sun. It gets occulted very frequently. For instance, a series of forty-nine occultations of this star occurred from January 2015 to September 2018.

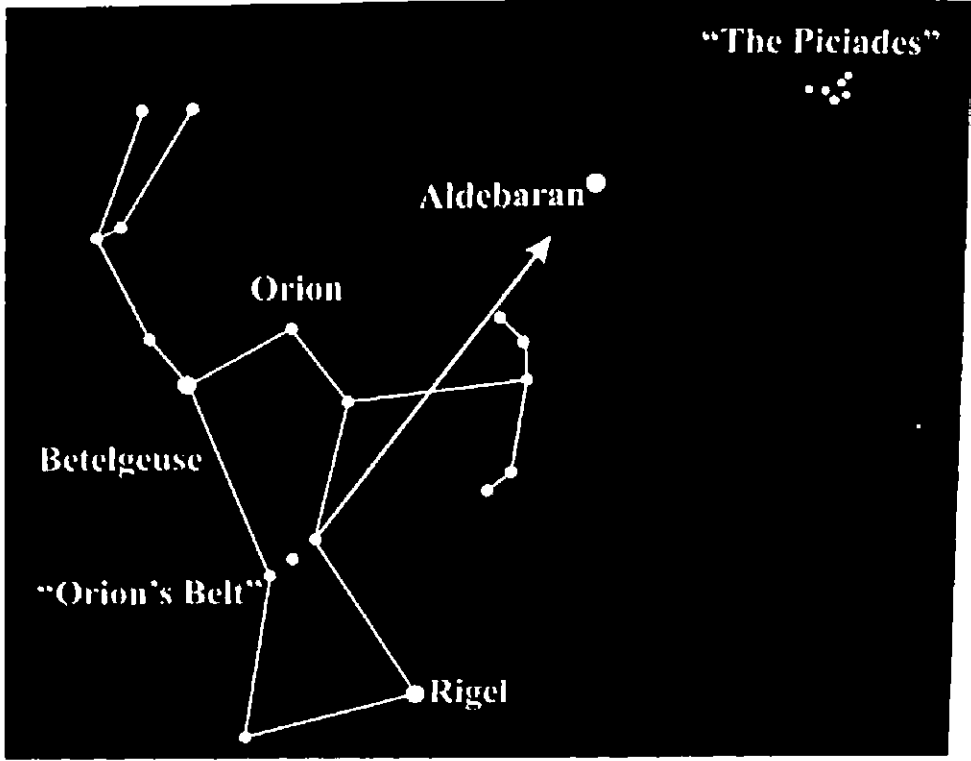
Rohini exists within the area of Vrisha rashi where the five stars of Rohini lie on the face and head of the celestial bull. Out of them, three V-shaped grouping of stars forms the face of the Bull. the Aldebaran itself exists on the left eye corner of the bull and it, along with its other four companion stars, constitutes a shape of a animal-cart looking like V when seen from northern part of globe. All five stars are collectively known as *Rohini-Shakata* (Chariot of Rohini). The shape of V gets reversed in the southern hemisphere. Other four prominent stars are:

Beta Tauri or *Agni* (right horn of the bull), *Epsilon Tauri* (right eye), *Gama Tauri* (nostril), *Theta Tauri* (nose of the celestial bull)

The Krittika cluster lies on the neck and Bharani cluster on the hump of the Bull. Epsilon Tauri has $02^{\circ}S35'$ while Aldebaran is located about $05^{\circ}S28'$ from ecliptic. So the Moon remaining within this limit of latitudes frequently qualifies to penetrate the *Rohini-Shakata*. Aldebaran's magnitude generally varies from 0.75 to 0.95. It rotates slowly and completes one full rotation in 520 days.

Witnessing Rohini

Rohini is very easy to locate with the help of Mriga (Orion) Mandala. Recognise first the Trikanda (three stars constituting the Orion's belt or arrow). Then let your sight travel to the right side through Trikanda on an imaginary straight line upward and the first bright star arrived at by your vision is Aldebaran on the edge of the left horn of the Bull. You can recognise the star easily as it is comparatively in close proximity to earth. During January-February, it can be seen over your head at around 8:30 P.M. and onwards. But from the locations in the northern hemisphere, all five stars at once could not be seen. During early December, Aldebaran starts rising shortly after the sunset and remains visible whole night. During February, it shines in the southern sky after sunset till midnight. By May, it hangs low on the western horizon soon after the sunset. Then onwards, it is lost and returns to the eastern horizon just before the sunrise in late June.



Ardra (Betelgeuse), Aldebaran (Rohini), Trikanda (Orion's Belt)
Sutra from Tettireeya Brahmana

प्रजापते रोहिणी। आपः परस्तादौषधयोऽवस्तात्।

'Rohini is of Prajapati, the creator, root-cause of the born. From above (Mrigashira of Moon), it has water (Aapah) and from below (Krittika of Agni), is receptive of medicinal herbs, medicines, healing-soothing energy.'

Note: the word *Aapah* in Sanskrit belongs to water and that exists in three forms. That is the gaseous, solid and liquid. These forms are termed as *Daivee* (celestial) *Bhara* (rains) and *Aapah* (drinkable liquid form) as stated in the Vedas. *Soma*, the Moon is also known as *Abja* (originated from water) and is the natural ruler of all medicines. Here is the relevant quote from *Atharvaveda* 19.17.6 and 19.19.4:

आपो औषधीमतीरेतस्या दिशः पान्तु॥

सोम औषधीभिरुदक्रामत् तां पुरं प्रणयामि वः।

तामाविशततां प्राविशत सावः शर्म च वर्म च यच्छतु॥

'Aapah, full of medicinal properties, may protect us from all directions (aspects).'

'We pray Soma, originated from Aoushidhibhih (medicines), to enter our city or village (Puram). May he protect us also in our bodies providing all comforts (Sharma) and behave like armour (Verma).'

Thus in the Mantra, *Aapah* stands for the Moon and water in its appropriate form as relevant in this context. The deity of Rohini derives *Aapah* from above, i.e., Mrigashira of the Moon and medicinal herbs from below, i.e., Krittika of Agni. *Agni* and *Soma*, both combined form the basis of life as stated again in the Vedas: अग्निषोमात्मकं जगत्।

Now the implied meaning of the Mantra becomes clearer that the creator (Brahma or Prajapati of Rohini) receives energy to create the world from *Agni* (Krittika) as well as from *Soma* (Mrigashira).

Predictive Attributes

Natives born in Rohini may have interest in mountaineering, driving, automobile fields, armed forces, voyages, new creations, adventures and sports. They may have some unpredictable nature and behaviour with a tinge of hidden insecurity making them leave home at their early youth. Generally they remain heart-driven so less logical. But this tendency gets balanced with growing age. They are self-made and pave the way to success on their own efforts and choice. Possibly they subject to live away from their native place and may have some differences and accrued worries within the family. They have nominal relations with maternal side. Fashion and awareness towards their good-looks remain prominent. They look calm and prefer to expose themselves with their speech and gestures. Action well in time, charismatic personality, ability to handle any situation, simple living, constructive attitude, fertile mind, hard work, determination, conservative up to some extent, encashment of opportunities are some additional attributes of the Rohini born. *Lord Krishna* was born with the Moon and lagna both in Rohini. The noted film actor *Premnath* was also born with the Moon in Rohini.

Rohini Quadrant 1: average stature, fond of travels, aggressive nature, passions, mingled form of spiritual and material aspects, higher want for renown, small eyes, fair but pale complexion, average finances, tactful and earning through gymmics. The Sun and Mars in

this Pada are highly benevolent while Mercury, Jupiter, Venus and the Moon falling under any sort of mutual connection may confer authority. Saturn manifests troubles and hurdles.

Rohini Quadrant 2: prominent nose, healthy body, luxurious disposition, curly hair, fair complexion, long arms and legs, materialistic approach, ambitions, aspirations, productivity, impressive expression and fertile mind. The Moon, Mercury, Venus and Saturn are good in this quarter.

Rohini Quadrant 3: firm with his own reservations, artistic likings, inclination to science and business, flexible but shrewd thoughts, aspiration to accumulate wealth, soft-tongued, handsome looks, smooth hair and joyous. Mercury, Venus and Saturn here do well.

Rohini Quadrant 4: hurdled birth of children, romantic nature, long nose, average-sized eyes, away from socialisation, unnecessary hoarding of utilities, materialistic at its worst, driven by heart, love and romance, feeling of insecurity, travels and self-consciousness. Only Jupiter and the Moon manifest good benevolent effects, while Saturn, Mercury, Venus and nodes of the Moon generally cause disease hard to cure or of chronic nature.

Clue from Karma Vipaka

Rohini Quadrant 1: love affairs, clever in day-to-day dispositions, wealth through illegitimate sources, dissatisfaction from any child, jaundice, sudden loss of son;

Rohini Quadrant 2: wealthy spouse, knowledgeable, scholar, disease, loss of progeny;

Rohini Quadrant 3: differences with parents after marriage, soft-spoken, engaged in agricultural activities, quarrelsome and ailing spouse;

Rohini Quadrant 4: self-cooking or interest in cooking, inferior health, lesser comforts of male progeny, wealth through charity.

Auspicious Activities

Healing, self-improvement, crowning ceremony, entering newly built house, marriage, all auspicious activities, purchase of vehicles or valuables, wearing or purchasing of dresses-ornaments and luxurious

items, travels, construction, learning, fasting, remedial activities, climbing, mountaineering, space travels, witnessing celestial phenomena, driving, sailing, swimming, sports, proposing acts, agreements, alliances, conceiving, all pacifying activities, planting, sowing, financial activities, depositing money, trading and the like fructify well in Rohini.

Remedial Measures

- Recitation of any of the following Mantras, 108 times every month when the Moon remains in Rohini. And also keep chanting the same (Mantra of your choice) 10 times a day:

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् विसीमतः सुरुचो वेन आवः।
स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः॥ 1॥

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम॥ 2॥

वेन द्यौरुग्रा पृथिवी च दृढा वेन स्वः स्तभितं वेन नाकः।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम॥ 3॥

प्रजापते नत्वदेतान्यन्यो विश्वाजातानि परि ताबभूव।
यत् कामास्ते जुहुमस्तन्नो अस्तुवयं स्यामपतयो रयीणाम्॥ 4॥

प्रजापतिश्चतुर्बाहुः कमण्डल्वक्षसूत्रधृक्।
वराभयकरो शुद्धो रोहिणी देवतास्तु मे॥ 5॥

- Daily Japa (recitation) of ॐ नमः शिवाय, 108 times and care of trees and plants are recommended;
- Once a year during Rohini, falling close to one's birth day, pour holy water on the Shiva Linga chanting the following Mantras:

ॐ हराय नमः। ॐ महेश्वराय नमः। ॐ पिनाकधृते नमः।
ॐ शंकराय नमः। ॐ पशुपतये नमः। ॐ शिवाय नमः।
ॐ महादेवाय नमः।

- Paying due respect to the spouse, his parents, and any pregnant woman, donation of Gur at occasions and fasting on Ekadashi Tithi are additionally beneficial;
- Contribution towards construction of holy places, cool and calm behaviour while travelling or driving, following traffic rules, respect to parents and elders, donation of school books or prayer books, imparting knowledge to students, donation to educational institutes, rendering help to hurt people on roads, non-violence to all creatures and proper homage to ancestors at occasions are also cited in the scriptures.



7

Mrigashira: Uncontrollable Lust

इमं देवा असपत्तॄं सुवध्वं महते क्षत्राय महते
ज्यैष्ठाय महते जानराज्यायेन्द्रस्येन्द्रियाय।

इमममुष्यै पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी

राजा सोमोऽस्माकं ब्राह्मणानां राजा॥ *Yajurveda 10.18*

'O Soma-god! By virtue of your divine power, make our life free from rivals; confer mighty lordship, domination and democratic disposition along with renown like Indra as our parents feel proud of us. O Soma! You naturally govern all intellectuals and scholarly people, who are, by default, discriminative.'

Vedic Mythology

Mrigashira, a deer's head, mainly comprises of three prominent stars with seven other of lesser prominence. Four stars are considered as four legs of a deer towards east of Rohini. Within the legs, three stars on a straight line exhibit an arrow-like shape known as *Trikanda*. At the end of *Trikanda*, there are two nakshatra clusters, viz., *Rohini* and *Lubdhaka* (the hunter) on the same straight line.

Remaining three in the most north of all, known as the head of the deer, the *Trikanda* and *Lubdhaka* along with full body of the deer, at times, slightly incline towards west. Entire deer is supposed to be *Brahma* or *Prajapati* in disguise as discussed in the previous chapter.

In this situation, *Mrigashira* seems chasing *Rohini* and *Lubdhaka* chasing *Mrigashira* where *Ardra* (*Rudra* or *Shiva*) keeps watching this phenomenon located in the east of *Mrigashira*.

Miscellaneous Information of Mrgashira

<i>Zodiac</i>	01 23°20'- 02 06°40'	<i>Varna</i>	Vaishya II half-Shudra	<i>Vision</i>	Weak
<i>Appearance</i>	Deer's head	<i>Vashya</i>	Chatuspada II half-Manav	<i>Posture</i>	Head- slant
<i>Deity</i>	Soma (Moon)	<i>Yoni</i>	Sarpa	<i>Null-Month</i>	None
<i>Tara</i>	3	<i>Gana</i>	Dev	<i>Gotra</i>	Pulastya
<i>Latitude'</i>	13°S22'	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (From beginning)	05h 36m- 07h 12m
<i>Declination</i>	09°S57'	<i>Alphabet</i>	Vai, Vo Ka, Ki	<i>Amrit-Ghati</i> (From beginning)	15h 12m- 16h 48m
<i>Gender</i>	Eunuch	<i>Complexion</i>	White	<i>Bird</i>	Cock
<i>Element</i>	Prithvi	<i>Kulakula</i>	Akula	<i>Caste</i>	Shudra
Tree/Plant/Fruit: <i>Khair</i> (Acacia catechu)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

Such as situation inspired sages of Vedic era to imagine, the deer (*Prajapati* or *Brahma*) is chasing Rohini (daughter of *Prajapati*) and *Rudra*, witnessing such as offensive act of *Prajapati*, ordered *Lubdhaka* to punish the deer. The relevant metaphoric story with original citations has been told with reference to Rohini in the preceding chapter. The *Mriga-cluster* comprises of *Mrigashira* and *Ardra*, better known as Orion (a hunter) in the west and also by Arabians. We shall discuss *Ardra* in the following chapter.

Physical Properties

The junction star of *Mrigashira* is called *Lambda Orionis*. It is a cluster located in the north west of *Ardra* in the Orion or Mithuna rashi region. It is about 1300 light years away from the Sun with magnitude 3.66. It is a giant star, ten-times bigger and many times hotter than the Sun. It could be seen along with other two fainter stars on the head of the celestial deer. Among the three, *Lambda Orionis* is the brightest.

It is located on the head of the celestial deer and thus known as *Mriga-deer*, *Sheersha-head*. In the ancient age, it was called *Messia* deriving its name from Arabic word *Al-Maisan* (the shining one), but now has been designated as *Lambda Orionis*. Due to its south most location, *Grahas* can not occult the star.

One more astonishing point about this cluster is, the *Orion Nebula* that exists below *Trikanda* in the star now known as M42. Below *Trikanda*, three fainter stars are there and the middle one is M42. Scientists are regularly studying the nebula that is supposed to comprising of large amount of gases and matter. Out of that matter and gases, more than 1000 Suns could be produced. This Nebula is regularly giving birth to newer stars and looks like a giant-gaseous object.

Witnessing Mrigashira

The Orion cluster presents spectacle visuals in the night sky. After *Lubdhaka* and *Saptarshis*, it is the one that is easily recognised by farmers even. During February, about 9-10 PM, the Mithuna cluster's stars can be viewed over the head. At that time, stars of *Vrishabha* rashi remain on the western sky and *Saptarshis* up above in the north region, so one can easily recognise the *Mrigashira* cluster.

Practically making your vision travel from south to the north-west, you will find *Lubdhaka*, *Trikanda* and red-coloured *Rohini* along with *Krittika* stars at an almost straight line. *Ardra* and the head of deer (*Lambada Orionis*) fall on the east-west line facing each other. *Trikanda* is located at the centre of *Mriga-Mandala* (*Orion*). *Ardra* and *Mrigashira* visually exist within the *Mriga-Mandala*. Just below the *Trikanda*, among other three fainter stars, near the middle one, big hue of gases (*Nebula*) is visible to naked eye. It can be seen from August to April in the morning sky.

Sutra from Tettireeya Brahamana

सोमस्येन्वका । विततानिपरस्ताद्वयन्तोऽवस्तात् ॥

'Mrigashira (Invaka) is ruled by deity Soma. From above (Ardra of Rudra), they are extended, stretched or diffused (Vitatani) and from below (Rohini), obtain pace, motion, velocity or weaving (Vayantah) life.'

Note: *Mrigashira* or *Mrigasheersha* is also called *Invaka* in the Vedic texts and is generally used in its plural form. Particularly, *Invakah* are used for the three stars located in the north on the head of the celestial deer (*image in the Rohini Chapter*).

The deer has total ten important stars, out of those, three are prominent that exist on the head of the *Mriga*. At the middle of the deer's body, three stars, located in a close proximity at one straight line, are known as *Trikanda* or *Orion's belt* giving impression of an arrow shot by *Vyadha* or *Lubdhaka* (*Sirius*).

Out of ten, other three stars are located on the head, while remaining four, located like four angles of a square, surrounding the lower body of the deer and are considered four legs of the deer. *Vyadha* and *Rohini*, both occupy the two ends of a straight line, where *Trikanda* located amidst of the two. When the *Mriga*-cluster goes down towards west, it gives such an impression that the *Deer* is chasing *Rohini* and *Vyadha* is running after the deer.

The Sanskrit word *Vayah* also means, food, *Anna*, sole cause of sustenance, in the Vedic texts as stated in the *Rigveda* (2.20.1):

वयं ते वय इन्द्र विद्धि षु णः प्रभरामहे वाजयुर्न रथम् ॥

'O Indra! We, with due reverence, offer a part of Vayah (Annam) already loaded on our carts for you that causes life on earth, so

that you, by virtue of timely action of rains, may provide us the same.'

And the Verb *Vaya*- weaving, *Vayah*- life, age or state of being, also expresses other alternative meanings.

So the venture to sustain force causing life or the sole cause of the same is derived from action, venture, efforts, struggle for sustenance from below, i.e., Rohini, the ascending entity or *Brahma*, the creator or the basic cause of all creatures.

On the other hand, word *Vitata* is used for extension, pervading entity, almighty, i.e., Lord *Rudra*, the ruling deity of Ardra that is all-pervasive. So the nakshatra obtains energy from Ardra that exists ahead of Mrigashira. Rudra or Shiva is also known as *Sarvalokaprajapati* (lord of all creatures), *Janmadhipah* (lord of birth) and *Chandra-Smjeevanah* (energy-booster of the Moon or Soma), etc., as cited in the *Shiva-Sahasranaama*.

कल्याणप्रकृतिः कल्पः सर्वलोकप्रजापतिः ।

जन्माधिपो महादेवः । चन्द्रसंजीवनः ।

Predictive Attributes

Natives born in Mrigashira are motivated by their own sentiments, soft at heart, innocent up to extent, posing to be courageous, controlled by the spouse, ever changing preferences, independent rather self-willed ventures, superficially cool and calm, harsh speech, romantic disposition, living in imaginary world, fond of arms, lust for wealth, idol, less patience, longer sleep, injured at times, sustaining surgery marks and are controllable by Ardra natives only. Being ruled by the Moon, such native are very likely to reflect qualities of the Moon like changeability, sentiments, confusions, ups and downs in daily life as well as in nature and temperament, sensuality and tenderness. Such people are often subjected to be drawn in troubles due to love affairs. Due to reasons, they may be devoid of breast-feeding during childhood and be brought up with the help of a governess. Sometimes, they are highly suspicious in actions, generally derogated by the spouse experiencing marital disharmony.

Their ambitions remain uncontrolled and they exhibit superiority, and aggression in daily life. They are generally taken for a ride by friends or relatives as well as by their sentiments. Being highly

touchy, they may be involved in love affairs of no use with sort of blind-faith on the companion. Intolerant, dishonest at times, double-faced personality, looking and showing different against what they bear in mind, etc., are some other prominent traits. Self-invited struggles in early life, shortage of funds, carelessness, no savings, looking for immediate needs only and living in imaginary planes and obstinate attitude, all combined makes the native beyond control. Former CM of Tamilnadu (India), *M. Karunanidhi* was born in Mrigashira.

Mrigashira Quadrant 1: curly hair, prominent nose, easy-happy-go life, defects in nails, nail biting, talkative, but creative and artistic; (except Saturn, other Grahas are good)

Mrigashira Quadrant 2: respectable, less self-confidence, anger, medium stature, wealthy, calculative, humorous, productive and sort of disorder in mind or behaviour during matured age; (all Grahas do well)

Mrigashira Quadrant 3: fur on arms and shoulders, inferior complexion, slim legs, social, expressive with friends, fond of friendship, disheartened due to marital disturbances; (except Sun and Rahu, remaining Grahas are beneficial)

Mrigashira Quadrant 4: rounded head, compressed nose, trickster, argumentative, suspicious, posing as an intellectual and struggling for success. (except Moon, other Grahas manifest good effects)

Clue from Karma Vipaka

Mrigashira Quadrant 1: knowledgeable, dishonest in money matters, wealthy, loss of progeny;

Mrigashira Quadrant 2: depending on parents, inferior health, interest in dance, etc., infertility of self or his child, less comforts from progeny;

Mrigashira Quadrant 3: poverty, remarriage, burden of debts, devoid of children, spendthrift, no savings, poor self management;

Mrigashira Quadrant 4: property dispute with siblings, disease, wealth.

Auspicious Activities

Following activities during Mrigashira are recommended:

Marriage, sensual acts, fun-travels, sightseeing, healing, rejuvenation, benedictory deeds, fasting, sowing, opening business outlets, dating with a friend, business meetings, crowning, joining a position, deeds for pleasing manes, educational ventures, change of venue (office or residence), rituals, communication, sports, sales-promotion, advertisement, naming ceremony, other ceremonies recommended for a child, change of name, artistic tasks, renovation, treatment and the like.

Remedial Measures

- Recitation of any of the following Mantras, 108 times every month when the Moon remains in Mrigashira. And also keep chanting the same Mantra of your choice 10 times a day:

इमं देवा असपत्नं सुवध्वं महते क्षत्राय महते
ज्यैष्ठाय महते जानराज्यायेन्द्रस्येन्द्रियाय।

इमममुष्यै पुत्रममुष्यै पुत्रमस्यै विश एष वोऽग्नी
राजा सोमोऽस्माकं ब्राह्मणानां राजा॥ 1॥

सोमं राजानमवसे अग्निं गीर्धिर्हवामहे।
आदित्यान् विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम्॥ 2॥

सोमः पुनानो अर्षति सहस्रधारो अत्यविः।
वायोरिन्द्रस्य निष्कृतम्॥ 3॥

परि विश्वानि चेतसा मृशसे पवसे मती।
स नः सोम श्रवो विदः॥ 4॥

श्वेतवर्णाकृतिं सोमं द्विभुजं वरदामृतम्।
दशाश्वरथमारूढं मृगशीर्षं स्तुमो मुदे॥ 5॥

- Along with daily recitation of the Mantra above, also chant daily (10 times each) the following prayers:

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्॥ 1॥

ॐ जयन्ती मंगला काली भद्रकाली कपालिनी।

दुर्गा क्षमा शिवा धात्री स्वाहा स्वधा नमोऽस्तु ते॥ 2॥

ॐ ह्रीं मार्त्तण्डाय स्वाहा॥ 3॥

ॐ ह्रीं सोमाय स्वाहा॥ 4॥

- On every Amavasya, donate raw food grains, sugar and Ghee;
- Include the following to your regular diet :

Saffron, sweets made of milk, Ghee, rice, crude sugar, fruit juice, chayvanprash, pickles, chocolates, candy, soft food-grains, Paneer, rice with curd, rice with Ghee, fresh juicy fruits, cashew-nuts, date-palm, milk and its products, white butter, *Halwa* (a typical sweet pudding prepared with Ghee and wheat-flour), upma, sea-food, etc.



8

Ardra:

The Rain-god

नमस्ते रुद्र मन्यव उतो त इषवे नमः ।

बाहुभ्यामुत ते नमः ॥ *Yajurveda 16.1*

'O Rudra! You have divine capability to abolish our all sufferings, to impart pure knowledge and to make all mean ones weep (so known as Rudra). So we pay homage to your wrath, your lethal arrows and your two mighty arms (all control the three sufferings, i.e, physical, mental and spiritual).'

Vedic Mythology

Ardra literally means, the moist one, hence is the indicator of initiation of proper rainy season with the entry of the Sun into the nakshatra. Every year, it happens on or around the 21st June. Its ruling deity *Rudra* (Lord Shiva) is the god of rains and all sort of waters according to the scriptures. Water is the first and the foremost of the eight images or forms of Lord Rudra. It has only one prominent star looking like a Rain-drop or a diamond.

Its principal star has one companion, recognised by the Vedic sages as *Rudra-Shree*, state the Vedic text: आर्द्रया सह रुद्र प्रथमान एति । श्रेष्ठो देवानाम् ।

'Lord Rudra, God of the gods, appears in the sky always accompanied with Ardra.'

So *Ardra* itself is considered as Lord *Rudra* and the companion star as his consort Goddess *Paarvati* or *Rudra-Shree* stated in the *Tettireeya Brahmana*.

Miscellaneous Information of Ardra

<i>Zodiac</i>	02 06°40' - 02 20°00'	<i>Varna</i>	Shudra	<i>Vision</i>	One-eyed
<i>Appearance</i>	Diamond	<i>Vashya</i>	Manav	<i>Posture</i>	Head-raised
<i>Deity</i>	Rudra	<i>Yoni</i>	Swan	<i>Null-Month</i>	Pausha
<i>Tara</i>	1	<i>Gana</i>	Manushya	<i>Gotra</i>	Pulaha
<i>Latitude'</i>	16°S02'	<i>Nadi</i>	Adhya	<i>Visha-Ghati</i> (From beginning)	08 h 24m- 10h 00m
<i>Declination</i>	07°N25'	<i>Alphabet</i>	Ku, Gha, Ng, Chha	<i>Amrit-Ghati</i> (From beginning)	14h 00m- 15h 36m
<i>Gender</i>	Female	<i>Complexion</i>	Red	<i>Bird</i>	Hawk-cuckoo, Partridge
<i>Element</i>	Water	<i>Kulakula</i>	Kulakula	<i>Caste</i>	Vaishya
Tree /Plant/Fruit: <i>Mango, Bel</i>					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

It would be surprising to modern students that the most modern studies also reveal that the principal star or Ardra has possibly two neighbouring companions, while one was also recognised by the Vedic sages, i.e., *Rudra-Shree*.

Lord *Rudra* is considered the lord of waters, rains, knowledge and also as a potent extinguisher of sufferings and vicious people as the Sanskrit word *Rudra* itself reveals, i.e., *Rut*-sufferings, water, knowledge, *Rah*-destroyer, conferrer (रुत् कष्टं रावयति द्रावयति, रुत् जलं ज्ञानं वा रति ददाति)

Rudra is an embodiment of the rainy sky with rain-clouds fairly resembling with his body. In such as personification, lightening is to consider as Trident (*Trishoola*), rain-bow as the *Shiva Dnahusha* (bow), clouds, universally associated with, moving around as serpents, the associate star *Rudra-Shree* as his consort. The river *Ganga* on his matt-haired head as divine reservoir of water that flows down towards earth, black clouds as his blue neck and the Sun fainted due to clouds as the Moon on his forehead. And this all, in Vedic mythology, paved the way to establish him as an integral form of the Sun and Lord Vishnu. The eleven forms of Rudra are:

Ajaikapada, 2. Ahibrghna (Ahirbudhnya), 3. Viroopaksha, 4. Sureshwara, 5. Jayanta, 6. Bahuroopa, 7. Trayambaka, 8. Aparajita, 9. Vaivaswata, 10. Savitra, 11. Hara

However, several Puranas and the *Mahabharata*, confining to the same number of Rudars, describe some different names. Basically, Rudra, in his physical aspect, appears in the following eight forms:

1. Water (*Jala*), 2. Fire (*Agni*), 3. Earth (*Prithvi*), 4. Ether (*Aakas*), 5. Wind (*Vaayu*), 6. Sun, 7. Moon, 8. A dutiful Brahamana (in continuation)

सूर्यो जलं मही वह्निर्वायुराकाशमेव च ।

दीक्षितो ब्राह्मणश्चन्द्र इत्येता अष्टमूर्तयः ॥

Rudra, in Vedic hymns, is described as the first knower of thousands of medicines and therapies, slayer of evils, father of all storms, controller of the universe, an exalted beneficeint deity, imparting all knowledge, divine source of life, and the sole cause of sustenance and annihilation in his individual solo form. While all Rudras in a collective form, stand for *Marut* (wind) gods who are responsible for life and for hurricane or storm. So Rudra,

simultaneously consisting of homogeneous and heterogeneous characteristics like life and death, disease and cure, fire and water, war and peace, dissolution and creation, *Ghora* (extremely terrifying) and *Aghora* (the most pleasant), etc., is known as the supreme deity of universe. The following Mantra from Yajurveda 16.6 describes his divine grace in nut-shell:

असौ यस्ताम्रो अरुण उत बभ्रुः सुमंगलः ।

ये चेनं रुद्रा अभितो दिक्षु श्रिताः सहस्रशो वैषां हेडईमहे ।।

'O Lord! You are the most benevolent for us as in the form of copper-red Sun; you are the sole cause of life. You, being all-pervasive, exist everywhere in all directions and we pay our salutations to your all unlimited number of forms through our various prayers.'

Physical Properties

The principal star of *Ardra* (*Betelgeuse*) is the tenth brightest star in the night sky exhibiting red look and is visible to the naked eye. So it is recognised as a Red-giant star. It is the second brightest star in Mithuna region. This exhibits some irregular magnitude varying from 0.0 to 1.6. It is too large to swallow the orbits of Mercury, Venus, Mars, earth and possibly Jupiter, if the star is superimposed on the Sun. It is located about 700 Light-year from the Sun and according to the most updated studies, would become a Supernova after 100000 years because of its highly explosive properties. It is located within the arm-pit of Orion as its equal Arabic expression *Betelgeuse*, without any change in spellings, suggests. It is also pronounced as *Betelgueze*.

The junction star of *Ardra* (*Betelgeuse*) is cool at its surface while its inner temperature remains about more than 400 times higher than our Sun. It lies close to the Sun and episodes of its varying magnitude are irregular so not easy to predict. Remember, such properties of unpredictably also reflect in the personality of the born.

Witnessing Ardra

It is visible from any location on the globe exempting the poles between May and August.

It, at times, gets fade, hence has cycles of increasing and deceasing brightness and shape. In January 2020, its magnitude became fainter (2.5) from the normal amount (0.5-1.5) almost for one month.

Here we should recall the description of *Mrigashira* where presiding deity of *Ardra* (*Rudra*) gives command to the hunter (*Lubdhaka*) for punishing the celestial deer for his unethical act. The three fainted stars constituting the head of the deer are just on the same straight line (east-west) with *Ardra*. *Mrigashira* and *Ardra* both exist within the *Mriga* (*Orion*) Mandala. (see image in chapter *Mrigashira*)

Sutra from Taittiriya Brahmana

रुद्रस्य बाहु। मृगयवः परस्ताद्विक्षारोऽवस्तात्॥

'*Bahu or Ardra (dual number) are of Rudra. Its ruling deity obtains energy of melting or alkaline nature (Viksharah) from below (Mrigashira of Soma) and habitat, food and creativity or productivity (Mrigayavah) from above (Punarvasu of Aditi).*'

Note: In the same *Brahamna* (T.B. 2.7.18.3), the word *Bahu* is commonly used for nakshatras also expressing sense of injury caused to enemies, upper portion of human arm (*Bahu*-above elbow, *Prabahu*- below elbow). In the Vedic text, the word also stands for *Ardra* posing it like arms of Lord Shiva or Rudra.

प्रबाहुर्वा अग्रे क्षत्राण्यातेपुः। तेषामिन्द्रः क्षत्राण्यादत्त।

तन्क्षत्राणां नक्षत्रत्वम्॥

Mrigashira of *Soma*, being the preceding one to *Ardra* expresses sense of alkaline food (*Viksharaha*) necessary for life, water or sweetened drink (*Somarasa*), thus *Rudra*, from below, connects with the nakshatra (*Mrigashira*) indicating the life-saving medicines and *Mrityunjaya* form of the deity.

Punarvasu, next to it, is of *Aditi*, mother of gods (*Aditayas*), considered born from *Daksha-Prajapati* and *Aditi*. The word *Punarvasu* also means, a habitat, shelter, storage of food, other necessities required for the sustenance and also capability to produce, generate progeny. It is there in the *Rigveda* 10.72.5

अदिर्तिर्हजनिष्ट दक्ष या दुहिता तव।

तान्देवा अन्वजायन्त भद्रा अमृतबन्धवः॥

The Sanskrit word *Mrigayavah* is a plural form of *Mrigayu*, uprooted from *Mrigaya* (search, hunt for life) means, *Brahma* (the creator, producer), appropriate wisdom, learning and a creature hunting animals for food like tiger, etc.

Thus Rudra, from above, derives strength manifesting struggle for life, and so, biogenous form of all beings in the mortal world that causes the journey of life.

Predictive Attributes

Being a Supernova, Ardra-born possesses unpredictability in his behaviour, nature and temperament. They are perfect blending of heterogeneous characteristics like coolness and heat, introversion and extroversion, patience and impatience, etc.

Hidden anger, looking cool even in adverse conditions, self-made, confident and determined, highly responsible, ever-beholden attitude, honest, not a part of crowd, silent hard worker, humours disposition, intuitive, liking to execute multiple tasks at one time, wide range of general knowledge, sharp memory, all this reflects in the native.

They generally underestimate the opposite gender and exhibit their best when preside over an assembly, not patient listeners rather good speakers, full of self-respect and of logical and scientific mind-set.

They are superficially cool, generous, courageous, ventureous, moody, protesting at the eleventh hour only and gently high-headed. Their tongue and pen, by chance, cut deeper than sword, so they always avoid a ground-war. Ardra born is a good consultant, knower of Mantras and works like one-man-army. Their health conditions may remain uncertain.

Brilliant examples are: *Albert Einstein, Dr. B.R. Ambedkar, Mrs. Sonia Gandhi, Asha Parekh* (film actress)

Ardra Quadrant 1: good looks, fortunate, orative ability with a mild stormy factor of Rudra, comfortable life, favour from destiny during adverse conditions

Ardra Quadrant 2: prominent fore-head, less body-fur, less favour from destiny, prominent stormy factor, strong interest to know every thing, jack of all trades, research-oriented disposition, good speaker, ventureous

Ardra Quadrant 3: broad face, heavy body-built, large head, gentle behaviour, internally shrewd, investigationg disposition, lightening attitude, sudden action, higher side of mental activities

Ardra Quadrant 4: average-sized body, brownish eyes, patience, mercifulness, helping nature, fortunate disposition, love to peace

Clue from Karma Vipaka

Ardra Quadrant 1: spouse from upper caste, extra-marital affair, sound finances, defect in gait, loss of progeny, inferior health;

Ardra Quadrant 2: wealth during any half of life, always ample favour from destiny, debts, disease, belated birth of children, less number of progeny, any one child unsupportive rather wasting money;

Ardra Quadrant 3: fond of gambling or speculation, vices, perhaps no descendants;

Ardra Quadrant 4: connection with animals, wealth, generous, loss of progeny, possibility of remarriage.

Auspicious Activities

Remedial measures, all destructive activities, demolishing old buildings, discarding old habits, penance, spiritual pursuits, tackling problems hard to solve, dealing with difficult issues, invading, purchase of arms, initiation of research work or deep study of any principle, fire-related acts, sending a messenger-envoy, piercing, surgery, treatment, activities inspiring good for the country or humanity.

Remedial Measures

- Recitation of any of the following Mantras, 108 times every month when the Moon remains in Ardra. And also keep chanting the same Mantra of your choice 10 times a day:

नमस्ते रुद्र मन्त्र्य उतो त इषवे नमः । बाहुभ्यामुत ते नमः ॥ 1 ॥

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु जयः ।

इन्द्र मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥ 2 ॥

या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी।
शिवा रुतस्य भेषजी तथा नो मृड जीवसे॥ 3॥

अघोरेभ्यो अथ घोरेभ्यो घोरघोरतरेभ्यः।
सर्वेभ्यः शर्व शवेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः॥ 4॥

रुद्रः श्वेतो वृषारूढः श्वेतामाल्यश्चतुर्भुजः।
शूलखड्गभयवरान् दधानो मे प्रसीदतु॥ 5॥

- Get 100000 Japa of Gayatri Mantra performed by a noble Brahmana or do it yourself within the undertaken tenure;

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्॥

- Regular recitation of the Mantra (ॐ नमो भगवते रुद्राय) is recommended;
- Start consuming the following with your daily meals:
Milk, curd, *Bel* in any form, *Giloya* (stem of a medicinal creeper), *Harad* (*Terminalia Chebula*, black cumin seeds, mango, pickle, appropriate quantity of water, juice of green grass or stems of wheat, etc.;
- Prohibit activities causing air-water pollution, save water, preserve rain-water at home, donate for welfare of cows and bulls and care plants and trees.



9

Punarvasu: The Reconstitution

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वेदेवा अदितिः पृञ्चजना अदितिर्जातमदितिर्जनित्वम् ॥

Yajurveda 25.23

'Aditi, the infinite nature, a feminised form of Lord Brahma, herself is heaven (Dyauh), Aditi is mid-air or lower sky (Antariksham), Aditi is the Mother and the (fore) Father (Sire) and the Son. Aditi is all Gods, five classes of men (gods, humans, Gandharvas, Nagas, Apsrars or with the four Varnas plus those who are not covered in the format of four Varnas), Aditi is all that has been born and shall be born or responsible for life in past (Jatam), present and future (Janitvam).'

Vedic Mythology

Punarvasu having two components of words, *Punar-* again, *Vasu-* all worldly attributes, thus means, reconstitution, resettlement, restoration, returning back or renewal. After initiation of yearly rainy season with the Sun in *Ardra*, almost after two weeks, re-plantation of rice corps is to be carried out during transit period of the Sun in *Punarvasu*. And this forms the basis of its naming.

Its ruling deity *Aditi* is the mother of all luminous celestial bodies and thus is considered deity of protection, production, nurturing and abundance or Mother Nature. And that goes fairly with its appearance like an entry gate, gateway to gaining strength for sustenance. For such productive functions, *Agni*-heat and *Soma*-product either in a form of liquid or solid, extract, fruits, food-grains or other edible

Miscellaneous Information of Punarvasu

<i>Zodiac</i>	02 20°00' - 03 03°20'	<i>Varna</i>	Shudra 4th Q Vipra	<i>Vision</i>	Proper-eyed
<i>Appearance</i>	Gateway	<i>Vashya</i>	Manav 4th Q Jalchar	<i>Posture</i>	Head-Slant
<i>Deity</i>	Aditi	<i>Yoni</i>	Cat	<i>Null-Month</i>	None
<i>Tara</i>	4	<i>Gana</i>	Dev	<i>Gotra</i>	Kratu
<i>Latitude'</i>	06°N41'	<i>Nadi</i>	Adhya	<i>Visha-Ghati</i> (From beginning)	12 h 00m- 13 h 36m
<i>Declination</i>	27°N59'	<i>Alphabet</i>	Kai, Ko Ha, Hi	<i>Amrit- Ghati</i> (From beginning)	Last 02 h 24m
<i>Gender</i>	Male	<i>Complexion</i>	Dark	<i>Bird</i>	Hawk- cuckoo, Partridge, swan
<i>Element</i>	Water	<i>Kulakula</i>	Akula	<i>Caste</i>	Kshatriya
<i>Tree /Plant/Fruit: Bamboo</i>					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

plants, all connected to the Yajna, become inherent. It is cited thus:

अग्निषोमा पुनर्वसू। अस्मै धारयते रयिम्॥ *Rigveda 10.19.1*

'Punarvasu possesses simultaneous properties of Agni and Soma. So beauty, wealth, wellbeing or Rayi- all sorts of prosperity, are concealed therein.'

In the *Taitireeya Brahamana*, the characteristics of reconstruction, reunion, reorganisation of *Punarvasu* are highlighted thus:

तेषामनाहितोऽग्निरासीत्। ते पुनर्वस्वोरादधत्॥ *Taittireeya Brahman*

'Gods ventured to conceive Agni, but remained unsuccessful. Again they tried to accomplish their goal in Punarvasu and finally attained success.'

The *Aditi* element literally means indivisibility, integrity, completeness or continuity. The deity is considered to be the Goddess of fertility, nurturing, caring all planes including earth and the trinity of time. And is mentioned about eighty times in the *Rigveda*. The name is an antonym to *Diti* (mother of demons or the dark matter in the universe) means who is not *Diti* or the *Diti* element reversed. *Diti* and *Aditi* both are mentioned as the consort of *Kashyapa-Prajapati* (the first sage and the son-in-law of *Daksha*) respectively having sense of Darkness and luminosity and the mother of *Daityas* (demons) and *Devas* (gods or *Adityas*).

Here the root verb *Do* stands for to divide, to demark, so the *Diti* element carried out division of all matter and mass existing in the universe and grabbed about 75% of entire matter (dark matter) while remaining 25% went to *Aditi* (luminosity). *Kashyapa-Prajapati*, an epithet of Lord Vishnu, by virtue of union with *Aditi*, produced all beings including luminaries in the celestial region. In the *Maitrayani Samhita* (3.1.8) *Aditi* is called as Earth-Goddess (Mother Nature) and sole cause of gods: इयं पृथिवी वा अदितिर्देवी विश्वदेव्यवती।

The *Taittireeya Samhita* (3.1.14) establishes the deity as a nurturing and caring entity of all worlds: विश्वस्य भर्त्री जगतः प्रतिष्ठा।

Aditi, thus, is the strength of a positive transformation from darkness to light, interflowing strength between two opposites, prosperity, wealth again after overcoming downfalls, regeneration, endless beginnings, energy, movement, actions and reactions finally

fulfilling the fixed missions. Its appearance like an entry gate or the gateway to success itself reveals accomplishment of goals after regularly repeated efforts.

Physical Properties

Punarvasu or Pollux 11 (nakshatra name always refers to the principal star) is about nine times larger in radius than our Sun. It is one of the two brightest stars within *Mithuna*. In Vedic astronomy, it has one principal star (Pollux) while there are two heavenly twins (Pollux and Castor). In the Vedas, it is generally used in dual number (*dwivachana*) convincing us for twinhood of *Punarvasu*. Similar to *Ardra*, it is also a giant star of yellow-orange shade (relates to the same of Jupiter). According to the Greeks and Romans, Pollux itself means, 'twins'.

Pollux 11, an orange-looking giant star about 34 light-years from the Sun, is the principal star of *Punarvasu*. It is changing its latitude little faster that will make it to be occulted by the Moon after centuries. Two times larger and about nine times in radius than the Sun, it is converting into a giant star. It locates about 07° north of ecliptic and about 28° north of the celestial equator in the north-east from *Mriga-Mandala* (Orion).

Castor and Pollux, even being considered twins, are different in appearance. Castor, looking blue, is quite hot and itself is a scheme of six small stars, while Pollux, is a single cool star. Being brighter than Castor, Vedic seers designated Pollux as *Punarvasu*'s junction star.

Witnessing Punarvasu

Between May and August, you can visualise the star from any location in the northern hemisphere after 10 PM in the north-east sky. Starting from *Saptarshis*, going diagonally through the square of the same towards north, draw an imaginary straight line of vision. On this line, you will find the brighter Pollux and Castor. Or having spotted the *Trikanda* (Orion's belt), the twins fall on the straight line passing through *Ardra* (Betelgeuse) about two-times the distance between *Trikanda* and *Ardra*.

Sutra from Taittiriya Brahmana

अदित्यै पुनर्वसू। वातः परस्तादाद्रमवस्तात्॥

'Punarvasu is for Aditi. From above (Pushya), it derives Vaatah (velocity, wind) and from below (Ardra), the moist (Ardram).'

Note: as we have discussed above, Aditi represents reproduction, reconstitution, renewal or reunion that requires velocity, action, efforts and also water, moist being the basic cause of life. Nakshatra ahead of it is Pushya, appearing like a shot arrow, indicating velocity, growth, production, etc., while the hind nakshatra (Ardra) represents wetness, moist or water. The Vedic wisdom reveals the twenty-seven nakshatras, mutually connected in a chain-like formation, depending on each other, particularly the two falling both sides of the nakshatra in context. The velocity-factor of Pushya will find place in the next chapter.

Princes of Ayodhya

Its properties suggesting tendencies of renewal, etc., also reflect in the birth of Lord Rama. According to the *Valmeeki Ramayana*, 18, 8-16, Lord Rama was born in *Punarvasu* nakshatra on *Navami* of *Chaitra Shukla Paksha* in *Karka lagna* (Pushya in lagna) with Jupiter and the Moon in lagna with five (Sun, Mars, Jupiter, Venus, Saturn) exalted *Grahas*.

Bharata, the younger brother of Lord Rama, was born in *Meena lagna* with the Moon in *Pushya* in the following night while *Laxmana* and *Shatrughna* (twins) were born on the next day in *Karka lagna* and the Moon in *Shlesha*. All four were born within a span of twenty-four hours from the birth of Lord Rama. They were handsome and pleasing like the four stars of (P. and U.) *Bhadrapada* nakshatras, reveals Sage *Valmeeki*. Here is the original quote:

ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ।

नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पंचसु॥

ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह।

कौशल्याजनयद् रामं सर्वलक्षणसंयुतम्॥

पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः ।
 सार्ये जातौ च सौमित्रौ कुलीरेऽभ्युदिते रवौ ।
 गुणवन्तोऽनुरूपाश्च रुच्याः प्रोष्ठपदोपमाः ।

'Before completion of one full year (in the 12th month) since Yajna, Kaushalya gave birth to Lord Rama on Chaitra Shukla Tithi 9, Punarvasu nakshatra and Karka lagna with Jupiter and the Moon together in lagna along with total five exalted Grahas, Bharata was born with Moon in Pushya in Meena lagna, while twins Laxmana and Shatryghna in Karka lagna having the Moon in Shlesha. They all were of highly good looks like the four stars of Bhadrupada nakshatras.'

Predictive Attributes

All peculiarities of *Aditi* like reform, reconstruction, reunion, renewal, power to retrieve objectives, etc., reflect in the native born in Punarvasu. Regular ventures, knowledge, scholarly approach, renown, generous nature, good looks and loving spouse are other important features for a native of Punarvasu. Ground-breaking attitudes, firm determination whether wrong or right, organising ability and team-spirit generally make the native popular.

Their mind and sentiments both remain at their higher level of strength, so they stick to their decision made once. Objectives difficult to understand, changeability in preferences, simple life, breach of social traditions and mores, disturbed family life, rehabilitation, re-establishment in career, ever swinging finances are some noticeable characteristics of the native. Other noticable traits are:

Ups and downs, loss of position at the eleventh hour, opposition from family members, efforts to maintain harmony in the family, less reliability, fond of gold and drinks, inferior health and modern life-style.

Punarvasu Quadrant 1: prominent eyes, educated, wise, humorous, adventures, moveability and changeability are prominent in this quarter.

Punarvasu Quadrant 2: love to fineness, heavy body, higher amount of self-respect, sweet-tongued, prevailing changeability and inclined to materialistic side of life.

Punarvasu Quadrant 3: knowledgeable, intelligent, handsome looks, scholarly disposition, intellectual, creative and research-oriented.

Punarvasu Quadrant 4: fair complexion, attractive, soft hair, broad belly, pleasing face, average body-built and talkative. Sentiments, intelligent, fair in deals, pious character, educated, generous and scholarly disposition.

Clue from Karma Vipaka

Punarvasu Quadrant 1: trouble in repaying debts, loss of wealth, miserly, gain of wealth from friends, service to government, authority;

Punarvasu Quadrant 2: skilled in handicrafts, connection with gold or other precious metals, noble progeny, property from friends, reputation and untimely demise of a child;

Punarvasu Quadrant 3: craftsman, agriculturist, noble spouse, gain from friends, wealth, illegal activities;

Punarvasu Quadrant 4: connection with sea-food or sea, tending to be of charitable disposition, wealthy, incompatible spouse, miscarriages, disorder in generative organs.

Auspicious Activities

Healing activities, reopening of projects, bonding, alliance other than marriage, buying valuables, gardening, agriculture, religious acts, teaching, acquiring knowledge, training, learning skills, ceremony for a pregnant woman, purchase of arms, birth of a child, child-care and the like.

Remedial Measures

- Following are the Mantras for recitation (108 times) every month when the Moon remains in Punarvasu. Select any one according to your own convenience and also keep chanting the same Mantra of your choice 10 times a day:

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।

विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम्॥ 1॥

अदितिर्नो दिवा पशुमदितिर्नक्तमद्वयाः। अदितिः पात्वंहसः सदावृषा॥ 2॥

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव ।
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥ 3 ॥

अष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्पति ।
देवान् उप प्रैत् सप्तभिःपरा मार्ताण्डमास्यत् ॥ 4 ॥

अदितिः पीतवर्णा सुक्सुवाक्षकमण्डलून् ।
दधाना शुभदा मे स्यात् पुनर्वसु कृताह्वया ॥ 5 ॥

- Do 10000 Japa of Gayatri Mantra to obtain preliminary qualification for above remedy:

ॐ धूर्ध्रुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

- Worship Peepal tree on every Saturday as an edict of scriptures;
- Daily invocation to the sun-god with the following boosts the effect:

ॐ नमो भगवते वासुदेवाय ।
ॐ ब्रह्मणे नमः । ॐ अनन्ताय नमः । ॐ पुरुषाय नमः ।
ॐ पुरुषोत्तमाय नमः । ॐ शार्ङ्गिणे नमः । ॐ पीताम्बराय नमः ।
ॐ चक्रपाणये नमः । ॐ अच्युताय नमः । ॐ गदाधराय नमः ।
ॐ अनन्ताय नमः ।

- Use of earthen pots and organic food items as much as possible, respect to opposite gender, care of pregnant women, avoiding wastage of natural resources like water, air, etc., donation for welfare of children and hospitals;
- Always feed children and elders first;
- Come home with some fruits, eatables or kitchen-items;
- Preserve any form of earth soil, plants particularly bamboo plants and use clay in any mode;
- Start consuming the following with your daily meals:

Potato, sweet-potato, ginger, garlic, onion, carrots, chest-nuts, banana, milk in any form, cow ghee, sugar-cane, honey and *Banslochana* (crushed bamboo seeds, an Ayurvedic medicine)



10

Pushya: Consort of Jupiter

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन्।
सप्तास्यस्तु विजातो रवेण वि सप्तरश्मिरधमत्तमांसि॥

Rigveda 4.50.4

'Brihaspati, when first appeared in the highest sky (above the Sun), seven-faced in forms of seven rays (ahead of the Sun) with a sound appearance has lowered all darkness.'

Vedic Mythology

Pushya (*Tishya* and *Siddya* in Vedic texts) means, to be nourished, nurtured, taken care of. The latitudes of the nakshatra, of Jupiter (its ruling deity), of the Moon and the area of *Pushya*, collectively caused great calumny to the Moon for his suspected unchaste involvement with *Tara* (principal star of *Pushya*) that is considered to be the wife of Jupiter.

बृहस्पतिः प्रथमं जायमानो तिष्यं नक्षत्रमभिसम्बभूव॥

Taittiriya Brahmana 3.11

'Jupiter (after very long interval) is observable exiting from Pushya;'

Above is the description of deep conjunction of Jupiter with the *Tara* proper. Ptolemy (Greek astronomer) also recorded such another conjunction somewhere in September, 240 BC.

We know that Jupiter, consuming almost one year in a rashi, may get back to *Pushya* after twelve years only. But the Moon can do the same every month. A longer and closer stay of Jupiter in

Miscellaneous Factors of Pushya

<i>Zodiac</i>	03 03°20' - 03 16°40'	<i>Varna</i>	Brahmana	<i>Vision</i>	Blind
<i>Appearance</i>	Arrow	<i>Vashya</i>	Jalchara	<i>Posture</i>	Head-Raised
<i>Deity</i>	Bruhaspati	<i>Yoni</i>	Mesh	<i>Null-Month</i>	Jyeshtha
<i>Tara</i>	3	<i>Gana</i>	Dev	<i>Gotra</i>	Marichi
<i>Latitude'</i>	00°N 05'	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (F r o m beginning)	08h 00m- 05h 36m
<i>Declination</i>	18°N05'	<i>Alphabet</i>	Hu,Hai, Ho, Da	<i>Amrit-Ghati</i> (F r o m beginning)	17h 36m- 19h 12m
<i>Gender</i>	Male	<i>Complexion</i>	Dark	<i>Bird</i>	Hawk-cuckoo, Partridge, Swan
<i>Element</i>	Water	<i>Kulakula</i>	Kula	<i>Caste</i>	Brahmana
Tree /Plant/Fruit: Peepal tree (Bo-tree, Ficus religiosa)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

Pushya, as described in the Mantra above, made the sages realise the *Pushya Tara* as Jupiter's wife. Please understand the phenomenon in simple words:

- Jupiter (Deva Guru) is not capable to go beyond 1° either side of ecliptic (max. Latitude) while the Moon wanders up to about 5° ;
- Jupiter can only transit through *Pushya* after a long interval, i.e., about 12 years;
- The Moon can perform such conjunction almost every month;
- Being the Guru of all Grahas or gods, Jupiter setting out for a long journey for twelve years asked the Moon, being the most capable to do so amongst all Grahas, to take care of his wife (Guru Mata) in his absence;
- Because of frequent visits of the Moon to the *Pushya* nakshatra (every month), people might be inspired to fabricate the story of such deep involvement of the Moon with *Pushya Tara*;
- During the course of Jupiter's next transit to *Pushya* (tenure 12 years), Mercury, in the mean time, also became conjunct with the *Pushya Tara*;
- And this phenomenon formed the basis of the story describing Mercury to be an offspring of the Moon born to *Pushya Tara*;

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात्। *Yajurveda 10.15*

सोमं राजानमवसे अग्नियन्वात्थामहे।

आदित्यान् विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिं स्वाहा॥

Yajurveda 9.26

'You are the brilliance of Soma (Moon), may the same of mine grow like yours.' *'Soma (Moon) is appointed for your nurturing. Now we invoke holy Agni (for your birth-rites) under auspices of Lord Brahma, the Sun, Lord Vishnu, Brihaspati (Jupiter) and all the twelve Adityas.'*

- The Vishnu Purana also mentions of his naming by Lord Brahma himself as Budha;
- Mercury while transiting on the 15th degree in Karka rashi may become conjunct at times with Delta Cancri (principal star of *Pushya*);

- We should know that Mercury (according to Vedic Jyotisha) consumes 87 days, 23 hours 16 minutes, 41.5 seconds for completing one full cycle within all the nakshatras, while the most modern calculations reveal it to be hardly less by one minute (87d, 23 h, 15m, 43.9s). And it could be a potent proof of super Vedic intelligentsia;
- So Mercury within 12 years completes about 50 cycles of zodiac and during any cycle, it could be deeply conjunct with Pushya.

On the similar ground of conjunction, *Budha* is also mentioned as the Son of the Moon born to Rohini and thus also known as *Rohinaiya* (son of Rohini). A famous auspicious yoga, viz., Guru-Pushya Yoga, also bases on the nakshatra coinciding with Thursday (of Jupiter). The yoga extends for the period on a Thursday until the Moon remains in Pushya. So the story merely belongs to the celestial phenomena pointing out the conjunction of above Grahas with *Pushya* at certain occasions and the arrangement of the celestial bodies.

In ancient India, the word Pushya (auspicious flower or to be nurtured) was very popular and used in naming like King *Pushyamitra*, *Puhsyagupta* and *Pushyaraja*, etc.

Its Vedic equal *Tishya* is severally found in the Buddhist literature in a form of *Pali* language, i.e., *Tissa*, while *Siddhya* means auspicious or prosperous.

Pushya is not recommended for marriage. It was initially considered suitable for marriage during Vedic period, but it has been discarded by Lord Brahma himself as he was compassionated by the beauty of his daughter (*Rohini* or Goddess *Saraswati*) at the time of her marriage in *Pushya*. He chased her in the form of a deer and was punished by *Lubdhaka* (Sirius) under command of *Rudra* (*Andra*). Then *Brahma* cursed *Pushya* and disregarded it for marriage ceremony. (*vide supra, Rohini, Mrigashira*)

Physical Properties

Within the region of Karka rashi, the junction star of *Pushya* (Delta Cancri) is located very close to the ecliptic about 0.8° north of it. It is a double-star system and locates about 180 light years from the Sun. Both constituent stars are differentiated by prefixing Greek alphabets A and B. It qualifies to be conjunct frequently by the Moon, at times by Jupiter and rarely by other Grahas. It falls within

the famous open cluster within Karka, known as Beehive cluster or Messier (M-44). Till the 19th century, M-44 was used as an indicator of weather gauge in the western countries. The principal star of Pushya, more likely other stars of Karka-Mandala, is of 3.94 magnitude, so can only be visualised in a clean night-sky. Delta Cancri is an orange coloured star about 53 times luminous than the Sun and the second brightest star of the Karka cluster.

Witnessing Pushya

From February, the nakshatra remains visible in the night-sky crossing the sky for whole night subject to the clarity of sky. South-West of it, famous cluster known as Canis Minor (*Laghu Swaan*) and Hydra (*Maha Sarpa*) exist, while the M-44 cluster lies slightly north of it.

Let your vision travel from Punarvasu, from north-west to south east, you will find Pushya on the same line. Entire Karka Mandala, the faintest among the twelve rashis, lies in the northern sky. It is a smaller constellation as compared to other rashis. For better recognition, you should locate first its bordering clusters as follows:

West-Punarvasu (Pollux), North-Lynx (*Bidal* or a cat), North-east- Leo Minor (*Laghu Simha*), East- *Magha* (Regulus 14), South-Hydra (*Maha Sarpa*), South-west- Canis Minor or *Lagu Swana*.

During March around 22 hours, one can witness the star crossing overhead from any location falling within 90° N to 60° S.

Sutra from Taittiriya Brahmana

बृहस्पतेस्तिष्यः । जुह्वतः परस्ताद्यजमानावस्तात् ।।

'Tishya (Pushya) is of Brihaspati. Brihaspati, the ruling deity is connected with the next (Parastat) nakshatra (Ashlesha) through performance of fire-sacrifice (Homa) where Agni-god receives the offerings for Devas licking that by mean of his tongue or flame. From below (Avastat), it pertains to the human beings (Yajamanah, plural) indicated by divine mother Aditi (Punarvasu).'

Note: the Sarpa-god, being the ruling deity of Ashlesha, whose venomous tongues obtains similitude with the same of Agni-god. *Sarpa* (snake), being of fierce nature, is compared with active fire that licks the offerings on behalf of gods. The word *Juhvatah* is uprooted from verb *Hu-* to do *Homa*, offering *Aahuti* (oblations) and conveys sense of unhampered *Yajna*.

The word itself also means, *Prajapati*, as Lord Brahma gives command to *Manu* and *Shatarupa* for initiating new creations through *Yajna* only as stated in the scriptures on several occasions.

It otherwise establishes that *Agni* or heat is one of the prime causes of creation. The preceding deity (*Aditi*) is the Goddess of creation, sustenance, nurturing, caring, etc., so connects with humans who can perform a *Yajna*.

According to the Vedic concept, *Yajna* not only stands for physical sacred fire-sacrifice, but also for regular and unhampered activity of generation, production or creation. It is stated (Rigveda, 08.74.02) thus:

यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥

'Humans (or all living beings), offer Ghee (fat extract of milk, strength or semen) in sacred Agni, performing an unending Yajna (act of reproduction), under auspices of Mitra (Sun, the god of progeny or the spouse). People not breaking the chain of progeny are ever praised.'

Brihaspati is the god of speech and ether and all that is huge or large or the largest Graha in the solar system and also the natural significator of marital harmony as well as progeny. Thus a mutual connection between the Agni element and all beings is concealed through Pushya nakshatra.

Predictive Attributes

As its symbol or appearance associates with aiming, shooting, focussing, etc., it relates with many aspects of human nature like motions, aspirations, desires and ambitions. Arrow is also associated with pace, ventures, motivation falling under a native's command.

On its positive side, generosity, mercy, quest for knowledge and skill, attentiveness, extra care to one's goal, protection and material wants become important.

Such natives are *Givers* of that they have. They are intelligent, healthy and wealthy in general. They possess strong will-power that grows well with their growing age. They keep working patiently and finally achieve success.

The negative side of this nakshatra is very limited comprising of rigidity and orthodoxy about their own religion, culture or

faith. Continuous struggle and sacrifice for kith and kins are two important watch words for Pushya born. Other possible negativities are: insecurity in mind, little selfish, sensual, expecting respect without respecting others, superiority in mind, involvement with bad-natured friends, jumping at any opportunity finally causing disappointment and undue rivalry

Lord Rama and his younger brother *Bharata* were respectively born in Pushya in lagna and the Moon in Pushya. Film actor late *Sanjeev Kumar* was also born with Moon in Pushya.

Pushya Quadrant 1: achievement, intelligence, intuitive approach up to extent, wealth, reputed lineage, fatherly figure for many people, kindness and scholarly reputation, small size of face, slim legs, red skin;

Pushya Quadrant 2: fair complexion, talkative, easy-going but regular hard work, professional attitude, wealth, luxuries, health disorders during old age, humour, entertainment, etc., are some important aspects of this Pada;

Pushya Quadrant 3: inferior complexion, patience, lesser interest in activities of his own community or caste, otherwise social, personal comforts, fame, superficial kindness and selflessness, superiority in mind are the traits of major concern;

Pushya Quadrant 4: mysterious nature, less intelligent, long arms, close eye-brows, swinging tone of voice, orator, visible front teeth, esoteric approach, knower of Mantras and rituals, under cover trading, higher side of selfishness and enjoyment of present without looking for future are important points.

Clue from Karma Vipaaka

Pushya Quadrant 1: wealth, love to milch animals, fond of eating Ghee and butter-milk, less number of progeny, prone to diseases, possibility of Parkinson's disease, troubles from near-ones;

Pushya Quadrant 2: skilled in handicrafts, possibility of remarriage, connection with wood or trees, disturbed sleep, ailing spouse, disturbed married life of children;

Pushya Quadrant 3: craftsman, wealthy, reputed lineage, lesser bliss of progeny, careless;

Pushya Quadrant 4: wealth, religious disposition, unknowingly committed sin, loss of progeny, dissatisfaction overall.

Auspicious Activities

Learning and all educative activities, rituals, remedial acts, Yajna, treatment, preparation of medicines, conceiving a child, etc., interview with an authority, travel, crowning ceremony, spiritual pursuits, purchase of valuables, investment of money, obtaining consultation, astrology, astronomy, scientific experiment, barring marriage all other benedictory acts, construction of house or building and the like properly fructify when performed during Pushya.

Remedial Measures

- During transit of Moon in Pushya, do Japa (108) of any of the following Mantras:

बृहस्पते अति यदर्यो अर्हाद् द्युमद् विभाति क्रतुमज्जनेषु।
यदीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम्॥ 1॥

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
तेजो गोषुप्रविष्टं यत्तेनेमां संसृजामसि॥ 2॥

बृहस्पतिर्नः परि पातुपश्चाद् उत्तत्तरतस्माद् अधरादघातोः।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु॥ 3॥

बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य। रास्व रत्नानि दाशुषे॥ 4॥

वन्दे बृहस्पतिं पुष्यदेवतां मानुषाकृतिम्।
सर्वाभरणसम्पन्नं देवमन्त्रिणमादरात्॥ 5॥

- Daily recitation of Gayatri Mantra (10, 28 or 108 times) boosts up positivity of the nakshatra;
- Awareness to one's obligations towards family, Gurus and elderly people, preserving Peepal leaves or seeds at home, service to trees and plants are important;
- In the month of birth, during Pushya, donate Pure Ghee to any religious place;
- Consume potato, sweet-potato, mango, banana, oranges, milk in any form, cow ghee, sugar-cane, honey and food prepared with Til oil or Ghee only on regular basis. At times, Pakvanna (fried food) is recommended.



11

Aashlesha: A Coiled Serpent

नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु।

येऽन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः॥ *Yajurveda 13.06*

'We pay respect with salutation to all Sarpas existing on earth, to them (serpents, orbiting celestial planes, according to the Vedas, all orbiting worlds are Sarpa as stated इमे वै लोकाः सर्पाः) orbiting above (Divi) i.e., three superior planes of Mars, Jupiter and Saturn, and to them who dwell in the lower sky (Antarikshe) i.e., inferior planes of Venus, Mercury and the Moon.'

Vedic Mythology

Aashlesha or *Shlesha* means, embracing one. It has similitude with the sway of grown up plants of rice-corps looking mutually embracing. This phenomenon occurs when the Sun transits in *Ashlesha* or *Shlesha* (carries the same meaning) nakshatra. It is also called as *Ashresha*.

Observing from earth, all the seven orbits look intersecting the ecliptic and exhibit a look of rings crossing each other at two points of intersection. Such points are labelled as Nodes of the Graha in context. We should know that such nodes of the Moon are known as Rahu and Ketu, while the same of other Grahas have no independent nomenclature and are simply known as Nodes. Rahu and Ketu are also known as having serpentine formation in the Vedic mythology.

The image of orbits also looks like a coiled serpent, the word *Sarpa* explains as the seven planes of Grahas.

Miscellaneous Information of Shlesha

<i>Zodiac</i>	03 16°40'- 04 00°00'	<i>Varna</i>	Brahmana	<i>Vision</i>	Weak
<i>Appearance</i>	Circle, wheel	<i>Vashya</i>	Jalchara	<i>Posture</i>	Head-bent
<i>Deity</i>	Sarpa	<i>Yoni</i>	Cat (Marjara)	<i>Null-Month</i>	None
<i>Tara</i>	5	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Vasishtha
<i>Latitude'</i>	1°S 06'	<i>Nadi</i>	Antya	<i>Visha-Ghati</i> (From beginning)	12 h 48m- 14 h 24m
<i>Declination</i>	06N21'	<i>Alphabet</i>	Di, Du, Dai, Do	<i>Amrit-Ghati</i> (From beginning)	21h 36m- 23h 12 m
<i>Gender</i>	Female	<i>Complexion</i>	Red	<i>Bird</i>	Tittibha (peewit, lapwing)
<i>Element</i>	Water	<i>Kulakula</i>	Akula	<i>Caste</i>	Brahmana
Tree/Plant/Fruit: Chandan (sandal), Nag-kesar (Ceylone iron-wood, Mesua ferrea), betel leaf (Paan)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

According to Varaha Mihira, Ashlesha consists of five prominent stars and that collectively look like a wheel, circle or a coiled snake. The word *Sarpa*, as a *Dhatu* (verb) means, to move, to crawl. Thus the word conveys meaning of all celestial bodies. It is stated thus in the Rigveda (1.136.6):

नमो दिवे बृहते रोदसीभ्यां मित्राय
वोचं वरुणाय मीलुषे सुमृजीकाय मीलुषे॥

'We pray all those moving around the Sun, round the clock in the celestial region (solar system, Mitraya) and are beautiful due to their luminosity.'

Sarpa or *Naga* (snakes) are associated with Lord Vishnu (*Sheshanaga*), Lord Shiva (*Vaasuki*, etc.), Lord Ganesha, Goddess Durga, Bhairava and many other Vedic deities. Goddess Saraswati conferred boon on Kambala and Ashwatara, (both Nagas) sanctioning authority in music and singing as described in the *Kaalika* and *Markandeya Puranas*. The nine *Sarpa* or *Naga* actually represent nine *Grahas*. They are:

1. Ananta (Shesha), 2. Vaasuki, 3. Kambala, 4. Mahabala or Ashwatara, 5. Karkotaka, 6. Padma, 7. Maha-Padma, 8. Shamkha, 9. Kulika

The word *Naga* also explains as moving celestial bodies (*Na-* no, *Aga-* stable) and thus also means, clouds, *Grahas*, stars, nakshtras and other bodies. On earth, they exist in their physical form.

Physical Properties

Ashlesha appearing like a coiled serpent with five prominent stars is located within the Hydra (*Maha Sarpa*), cluster about 129 light years from the Sun. It is a multiple star system where five stars are prominent. Out of five, *Epsilon Hydra** is its junction star located about 11° south of ecliptic, so very difficult to get occulted by the Moon or other *Grahas*. All the five are named as *Hydrae* differentiated by suffixing Greek alphabets. In ancient Indian astronomy, all five

* (in our classics, entire cluster of five stars namely Hydra is collectively known as Ashlesha, while in 2016, International Astronomical Union (IAU), in pursuit to give separate names to individual stars rather than the cluster, approved its newer name as Epsilon Hydra-A. Other four are Hydra only suffixed with Delta, Eta, Rho and Zeta. In this context, we collectively consider all five.)

stars were collectively known as Ashlesha. Since June 2018, the Junction star Epsilon Hydra only is designated as Ashlesha.

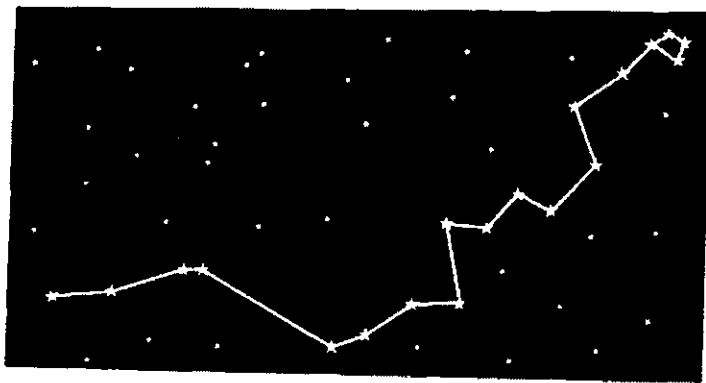
The junction star of *Aashlesha* looks yellow and is another giant star about 67 times more brilliant than the Sun. Hydrae itself means a water snake. It is the largest among the eighty-eight modern constellations covering about 123° of the celestial region and located close to the Celestial Equator.

Witnessing Ashlesha

The cluster is best visible during April around 09 pm onwards from 54°N to 60°S . It has Magha in the east and other Karka rashi-nakshatras in the north of it. With naked eye, the constellation looks like a huge snake as shown in the following picture where the five stars on the head of the snake are of Ashlesha.

Maha Sarpa (Hydra)

During current month of August, 2020, in Delhi, it reaches about 38° above in the sky during 12 noon to 15 hrs, so could be visible from a planetarium only. It is best seen over your head during March-April on and after 21 hrs. with the help of a microscope or hand lens.



Sutra from Taittiriya Brahmana

सर्पणामाश्रेषा। अभ्यागच्छन्तः परस्तादभ्यानृत्यन्तोऽवस्तात्।।

'Aashresha (Aashlesha) is of snakes. Being located at an angle or curve (90° of zodiac) looks approaching from above (Parastat) and dancing, curving from below.'

Note: the zodiac is divided into four equal sectors, 90° each, and Ashlesha stars fall on the head of the snake, actively heading towards the curve. The head and the tail of a snake generally look moving

in opposite directions (refer to image above). Actually its tail faces Magha and the head appears moving indirect towards Pushya. So its tail, facing Magha, the next nakshatra to it, appears in a dancing pose. Pushya, on the contrary, looks approaching Ashlesha. This phenomenon made the Vedic sages state, *Abhyagachchhantah*-moving close (to Magha) and *Abhyanrityantah*-close to Pushya in a dancing pose with a retrogression-move.

Predictive Attributes

People born with this nakshatra are determined; generally do not abandon their opinion; not easy to understand, sometimes misunderstood by others; highly observant and are emotional. They are good fighters, leaders, diplomatic, but tender by nature. They are mentally active, inquisitive towards life, interested in philosophical and literary pursuits, intelligent, but may have some imbalance in behaviour and preferences. They usually listen to their own mind, concepts and conscious with some sort of prejudices.

Aggressive attitude, loud speech, furious disposition, small eyes or habit to shrink eyes during interactions, cruel up to extent, strict, addiction of any kind, different in public life, no morals about eating habits, sticky nature are other tarits of the born.

Being one of the *Ganda-Moola* nakshatras, the negative effects remain in a progressively ascending mode in the quadrants. The forth quadrant, as moves ahead to the end, becomes severe in its manifestations, known as *Gandanta* (03 s29° 30' to 04s 00°30').

Ashlesha Quadrant 1: good orator, debator, hard worker, loving to nature, healing with organic material, impressive eyes, fair complexion, prominent nose and front denture; the Moon, Mars, Mercury, Jupiter and Saturn are strong;

Ashlesha Quadrant 2: less hair, less body-fur, large body, visible veins on legs, alert, efficient manager, ambitions, materialistic approach, wise in public contacts; except Jupiter, all Grahas are benevolent;

Ashlesha Quadrant 3: conic shape of head, slow gait, inferior complexion, flat nose at middle, untidy disposition, secretive, revengeful, occult behaviour, interest in occult fields; all Grahas are considered to be benevolent;

Ashlesha Quadrant 4: fair complexion, beautiful eyes, sharp chin, heavy lips, healthy-looking thigh, illusive, imbalanced minded, confused between moral and immoral and may be deceived easily; barring the Moon, remaining Graha do well.

Clue from Karma Vipaka

Ashlesha Quadrant 1: higher anger, derogation to learned-ones, Brahmans and elders, wealth, miserly disposition, connection with salt, spices or general consumer items;

Ashlesha Quadrant 2: business of animals-dairy products-utilities of animals, causing death to living beings, illegitimate source of earnings;

Ashlesha Quadrant 3: connection with flowers, decoration, unfair in money matters, wealthy, hurdles in child-birth;

Ashlesha Quadrant 4: consumption of crude and unethical food, drunkard, illegal trade of beasts, weak liver, early loss of sperm-count.

As we mentioned earlier, in the context of Punarvasu and Pushya, *Laxmana* and *Shatrughna* of Ramayana and *Yudhisthira* of Mahabharata were born in *Shlesha*. Mahatma Gandhi and Pt. Nehru were also respectively born with the Moon and lagna in this nakshatra.

Auspicious Activities

Following activities are recommended during Ashlesha:

Invading, filing of law-suits, dealing in chemicals, explosives, fire-arms, body-building, work-out, treatment, preparation of medicines, all fire-works, remedial activities and the like requiring harsh actions

Remedial Measures

- During transit of Moon in Ashlesha, perform Japa (108) of any of the following Mantras:

नमोऽस्तु सर्वेभ्यो ये के च पृथिवीमनु।

येऽन्तरिक्षे ये दिवितेभ्यः सर्वेभ्यो नमः॥१॥

या इषवो यातुषानानां ये वा वनस्पतीरनु।

ये वावटेषु शेरते तेभ्यः सर्वेभ्यो नमः॥२॥

ये वामी रोचने दिवो ये वा सूर्यस्य रश्मिभिः।

येषामप्सु सदस्कृतं तेभ्यः सर्पेभ्यो नमः॥ 3॥

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत्॥ 4॥

सर्पो रक्तस्त्रिनेत्रश्च फलकासिकरद्वयः।

आश्लेषादेवता पीताम्बरधृग् वरदोऽस्तुमे॥ 5॥

- Daily recitation of Gayatri Mantra (10, 28 or 108 times) and the Surya Mantra (ॐ घृणिः सूर्य आदित्यः) energise positivity of the nakshatra;
- Beneath the Peepal tree, once a month, during Ashlesha, light a holy lamp (Diya) with musturd oil and pay homage by reciting the following:

ॐ महेश्वर्ये नमः। ॐ दुर्गायै नमः। ॐ सर्वकामप्रदे तुभ्यं नमः।

ॐ ईश्वर्ये नमः। ॐ त्र्यम्बकाय नमः। ॐ ब्रह्माणे नमः।

ॐ विष्णवे नमः। ॐ सर्वेश्वराय नमः। ॐ भैरवाय नमः।

ॐ मार्त्तण्डाय नमः।

- Donate towards construction or renovation of any religious place;
- Offer a milk-packet to Lord Shiva on every Shukla 5 Tithi; (please do not pour it)
- Keep chanting the Mantra Om Namō Bhagavate Neelkanthaya (ॐ नमो भगवते नीलकण्ठाय);
- Add the following to your daily diet:

Milk, Ghee, rice with milk and Gur, betel leaf, drink containing sandal or rose water, bitter guard, Jaamun, lemon.



12

Magha:

The Inheritance

पितृभ्यः स्वधायिभ्यः स्वधा नमः ।

पितामहेभ्यः स्वधायिभ्यः स्वधा नमः ।

प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः ।

अक्षन्न पितरो अमीमदन्त पितरो अतीतुपन्त पितरःशुन्यध्वम् ॥

Yaurveda Samhita 19.36

'We pay our due respect and honour (Swadha) to our manes (Pitribhyah) who claim Swadha. To grand-fathers and great grandfathers of all preceded generations ranked as Pitar, be offered Swadha. All Pitras have enjoyed offerings and are now satisfied and rejoiced. All Pitars may appease our minds through their divine clemency.'

Vedic Mythology

Magha belongs to forefathers, lineage, inheritance and the like. The Sanskrit word *Magha* itself means wealth with its all variants. *Yaska* states in his *Nirukta* (treatise on explanation of Vedic words):
मघमिति धननामधेयं महतेर्दानिकर्मणः ।

In the *Rigveda* (07.75.05), the word also signifies wealth and all variants of riches:

वाजनीवती सूर्यस्य योषा चित्रा मघा राय ईशे वसूनाम् ।

ऋषिष्टुता जरयन्ती मघोन्युषा उच्छति वह्निभिर्गृणानां ॥

'Magha, well-adorned with plenty of food-grains and all variants of wealth, wife of the sun-god, rules over all riches. She is vividly propitiated by sages as she, the ruler of opulence, nurtures all the

Miscellaneous Information of Magha

<i>Zodiac</i>	04 00°00' 04 13°20'	<i>Varna</i>	Brahmana	<i>Vision</i>	Mediocre
<i>Appearance</i>	Royal Chamber	<i>Vashya</i>	Vanachara	<i>Posture</i>	Head-bent
<i>Deity</i>	Pitar	<i>Yoni</i>	Rat (Mushaka)	<i>Null-Month</i>	Kartika
<i>Tara</i>	5	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Angira
<i>Latitude'</i>	00°N 28'	<i>Nadi</i>	Antya	<i>Visha-Ghati</i> (From beginning)	12 h 00m- 13 h 36m
<i>Declination</i>	11N53'	<i>Alphabet</i>	Di, Du, Dai, Do	<i>Amrit-Ghati</i> (From beginning)	21 h 36 m- 23 h 12 0m
<i>Gender</i>	Female	<i>Complexion</i>	Dark	<i>Bird</i>	Cock
<i>Element</i>	Water	<i>Kulakula</i>	Kula	<i>Caste</i>	Kshatriya
Tree/Plant/Fruit: Bar (Oak or banyan tree)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

beings and rises glorified by our oblations.' (word *Chitra*, in no way, refers to *Chitra nakshatra*, but means different forms of riches)

Pitar or manes are ranked equal to gods. There are two kinds of *Pitars*, one the *Deva-Pitar* and other the *Manushya-Pitar* (departed forefathers). According to the scriptures, the term *Pitar* refers to both *Pitar* entities, i.e., *Deva Pitar* and *Manushya Pitar*. *Deva* or divine *Pitars* are ten. Out of them, some are incorporeal while others are corporeal. All ten mind-born sons of Lord *Brahma* are considered to be the divine *Pitars* as they, under the command of *Brahma*, initially originated gods and the human-race and are also known as *Prajapati*. They include *Sapatrishis* and *Daksha*, *Narada* and *Marichi*. All gods are born from *Deva Pitars*, ascribed as *Rishis*. Thus the statement in the *Harivamsha Purana*, *Pitra-Kalpa*, gets justified. *Rishis* (*Deva Pitars*) taught all Vedas to gods, so they are *Pitars* of *Devas*. *Manushya Pitars* are simply our departed forefathers, parental as well as maternal.

The oblations offered to *Pitars* are received by them through *Agni* and *Varuna* (water-god) via *Swadha*. (same pertaining to gods via *Swaha*) *Swaha* and *Swadha* are the mind-born daughters of *Brahma*. In a broad spectrum, they are forms of Sovereign-Goddess as stated in the *Markandeya Purana*:

जयन्ती मंगला काली भद्रकाली कपालिनी।

दुर्गा क्षमा शिव धात्री स्वाहा स्वधा नमोऽस्तु ते॥

Physical Attributes

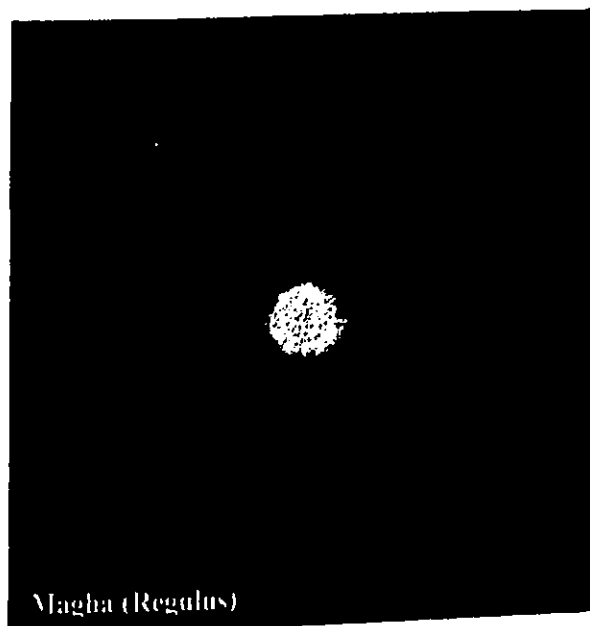
Its principal star *Alpha Regulus*, also known as *Leonis*, locates 79 light-years from the Sun with three-time bigger radius. Its surface temperature is about 14000° while the same of the Sun is 6000° only. It is a paired star associated with comparatively dimmer five stars. Out of the brightest ones (28), it is the 21st brightest cluster in the night-sky. The whole scheme of these stars appears like an entry gate to a royal chamber. In the classics, it is described appearing like *Shaala*, a royal chamber, entry gate adorned with lions' image on its both side, while westerners recognised it, '*a Lion*'. The term *Leonis* itself means Lion (s) and it fairly corresponds with *Simha rashi*. Other companion stars are differentiated by prefixing Greek alphabets like *Eta*, *Zeta*, *Epsilon*, etc.

Its principal star, located about 00.28° N of ecliptic, is as much bright as westerners call it a '*Little Sun*' locating almost on the heart region of the loin. It regularly undergoes conjunction with the Moon and rarely by Mercury and Venus at occasions. It was conjunct with Venus in 1959 on July 7 and the same phenomenon by Venus will occur on October 01, 2044. You can witness the then-conjunction in the evening sky during late winters and springs. It lies on the forebody of the celestial lion.

The principal star of U. Phalguni and Regulus both fall on the same oblique line. The most surprising fact about the star is that it spins in an ellipse formation on its axis @ 700000 miles per hour, while our Sun does the same @ 4500 miles per hour. And the source and the cause of its rapid and strange motion is still a mystery. Another surprising thing about this cluster is, Zeta Regulus (one of the five stars of Magha located near neck of the loin), that after an interval of about 34 years, it exhibits meteors during November. It is due to ruins of a huge comet moving around the Sun in an orbit. Our Earth, during its course of transit, in November travels through the orbit of the ruins, and then meteors appear in the atmosphere of our earth. This celestial region is famous for this phenomenon.

Witnessing Magha

Magha can be seen from February to May, from entire earth almost throughout the night like a '*Little Sun*' as shown in the image below with the help of a powerful telescope.



A Little Sun

During middle of February to April, it could be visible in the evening sky up above the eastern horizon, respectively shifting to the south-east and climbing up to the middle sky around mid-night. However, you can find Regulus at some time during night throughout the year exempting the month (August) when the Sun transits in Magha. A rare event took place on August 21, 2017, during the total solar eclipse, when Regulus was visible during totality. It is located on the heart region of the Lion.

Sutra from Taittiriya Brahmana

पितृणां मघा। रुदन्तः परस्तादपभ्रंशोऽवस्तात्॥

'The ruling deity of Magha is Pitar (manes, sires plural). From above (Purvaphalguni), the deity constitutes relationship through crying, weeping, lament, struggle for sustenance or speech and from below (Ashlesha), looks descending, bent, debased or depraved.'

Note: the first curve at 90° starts at the beginning of Magha nakshatra, so it looks falling down as compared with the location of Ashlesha. The head of the celestial snake also faces Magha, so, out of fear, it might be tending to escape. Hence, it, from below, seems fallen down.

In the Vedic mythology, *Pitar* are also considered in forms of serpents, so they have kinship with Ashlesha deity. The presiding deities of Purva and Uttara phalgunis, next to it in order, are *Bhaga* (भगः Sun) and *Aryama* (अर्यमा Sun).

Bhagah is the Sun only who, being the sole cause of life, is revered by all beings as cited in the Rigveda (3.36.5) इन्द्रो भगो प्राणदा अस्य गावः।

'Bhagah, the Sun is Indra (supreme) because it causes life through it rays.'

Rigveda (2.27.1) also mentions *Bhagah* and *Aryama* together with some other *Aadityas* as the basic cause of speech of humans and existence of earthlings:

इमा गिर आदित्येभ्यो घृतसुः..... शृणोतु मित्रो अर्यमा भगो
नस्तुविजातो वरुणो दक्षो अंशः।

'All sound and speech (गिरः) arise due to Aaditayas. So O Bhaga! O Aryama! O Varuna! O Daksha! O Amasha! Please listen to and accept our propitiations.'

The word *Aryama* basically forms from the word *Aryah* (अर्यः) – exalted, respected, revered. *Aryama* is one of the twelve *Aadityas* born to *Aditi* (mother of gods and consort of *Kashyapa*). In fact, the twelve *Adityas* are different forms of the Sun that belong to twelve months. According to *Harivamsha Purana*, they are:

1. *Aryama*, 2. *Dhata*, 3. *Twasta*, 4. *Pusha*, 5. *Vivaswan*, 6. *Savita* 7. *Mitra*, 8. *Varuna*, 9. *Amsha*, 10. *Bhaga*, 11. *Atiteja*, 12. *Aaditya* or *Arka*

Aryama, as it reveals, is also considered to be the exalted one among all *Pitars* and one of the *Aadityas* also means a plant, e.g., *Calotropis gigantea* (recommended plant-wood for the Sun, popularly known *Aak* (*Arka*)). Thus all *Pitars* are ruled by *Aryama* and *Pitars* establish connection with *Aryama* through lament of descendants pertaining to their sustenance. In the Vedic texts, both *Phalgunis* are cited separately as well as collectively (फल्गुन्यौ). Thus lament from below gets justified.

Clannish Relation

We should know, the Vedic wisdom, likewise the modern science of genetics, establishes that all natives receive many characteristics from genetic code from their ancestors. Genes are collectively called *Sahah* (सहः) in the Vedas consisting of 84 units. Out of these, 56 units are to be received by a being from his ancestors, while 28 are his own. Vedas further detail the break up of 56 units of genes as follows:

21 (biological parents) + 15 (grand parents) + 10 (great grand parents) + 6 (4th generation) + 3 (5th generation) + 1 (6th generation) = 56

The same scale of distribution continues in the next six generations and gets negligible from the seventh generation onward. Therefore, Vedas consider the effectiveness of the *Pool of Genes* for six preceding and six forthcoming generations only reckoned from the being in context. This is known as *Sagotrata* or *Sapindata* (distant kinship or Clannish relationship). So the inheritance of characteristics also becomes a salient feature especially of the *Magha* born.

Predictive Attributes

Natives born with the Moon in Magha are patient in general with hidden anger. They possess selected choice of friends; are royal-looking; blended with inherited characteristics; respecting elders and their legacy.

Interest in various fields, soft-tongue, cultural activities, extra carefulness, respect and honour only with ethical people, wise in saving money, comfort of servants, diligence, stable mind, indifferent spouse, etc., are other prominent traits. But sometimes they stick on the beaten track causing contrary effect for the time being. Basically they are conservative in their day-to-day behaviour. *J. Jai Lalitha*, a noted film-actress of South India and the former C.M of Tamilnadu is an example.

Magha Quadrant 1: aggression, slim waist, large head, red tinge on the nose-tip, broad chest, courage, strong will power, position of authority

Magha Quadrant 2: broad eyes and head, square body, long arms, heavy and broad nose, ambitions, materialistic approach

Magha Quadrant 3: rounded arms, good looks, prompt action, instable body language, round and heav neck, less intellect, sort of dictatorship, artistic disposition and good listeners with implied gains

Magha Quadrant 4: rough voice, tender body, broad belly, impressive eyes, love to rituals-worships, pride of lineage, caring to subordinates as well as family

Clue from Karma Vipaka

Magha Quadrant 1: business-orientation, generous, charitable disposition, respect to all respectable ones, sometimes taking back gifts and donations given already, inferior health, loss of the first child;

Magha Quadrant 2: likelihood of all vices, wastage of money, overliving spouse, disorder in legs, miscarriages of wombs, loss of progeny;

Magha Quadrant 3: craftsmanship, romance with another married partner, wealth, diseases, loss of progeny;

Magha Quadrant 4: dealing with animals, birds, vehicles, no faith in rituals and rites, wealth, diseases;

Auspicious Activities

Magha nakshatra is recommended for the following activities:

Rituals, rites for manes, Yajna, speculation, marriage, practice or purchase of arms, stocking of consumables, sports, public performance, acting, stage performance, detecting the past, reopening of a legal suit, research work, change in name, undertaking jobs and career, donations, settlement of disputes, warlike activities, seek of favour from authorities and the like

Remedial Measures

- During transit of Moon in Magha, perform Japa (108) of any of the following Mantras:

पितृभ्यः स्वधायिभ्यः स्वधा नमः।

पितामहेभ्यः स्वधायिभ्यः स्वधा नमः।

प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः।

अक्षन्न पितरो अमीमदन्त पितरो अतीतृपन्त पितरःशुन्यध्वम्॥ 1॥

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्॥ 2॥

ये समानाः समनसः पितरो यमराज्ये।

तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम्॥ 3॥

यो अग्निः कव्यवाहनः पितृन् यक्षदृतावृधः।

प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ॥ 4॥

पितरः पिण्डहस्ताश्च कृशाः धूम्राः पवित्रिणः।

कुशलं दद्युरस्माकं मघानक्षत्रदेवताः॥ 2॥

- Donate drinking water especially during Vaishakha, Kartika and Magha months;
- On one's birthday, once a year, sesame seeds (Tila) worth of one's body weight should be donated to a Maha-Brahmana (a low-grade Brahmana having no studies of Vedas and scriptures);
- Recitation of Harivamsha Purana is also recommended;

- Keep chanting Om Pitrubhyah Swdhayibhyah Swadha Namah
ॐ पितृभ्यः स्वधायिभ्यः स्वधा नमः;
- Donation of milk or food prepared with milk on every Amavasya (the newmoon day);
- Also perform the following:
Charity in comemorence of ancestors, *Tarpana* (libation of water) for Pitars during the Moon's transit in Magha;
- Add the following items to your daily meals:
Milk products, Lassi, butter-milk, Gur or unrefined sugar, juice of sugar-canes, curd, icecream, rice, Til-products, plenty of water
- Invocation to Sun-god every day in the morning, facing the Sun and chanting the Gayatri Mantra;
- Do Surya-Namskar according to your convenience and Pranayama every day.



13

Two Phalgunis: Bidding Farewell to Cows

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥

Rigveda 7.41.3

*'O Bhaga! O Exalted leader of rited gods! 'O Truthful!
You please grant our wishes and proper wisdom. We utter this
invocation. Please grant us all material comforts including cows
and horses and also the progeny for our family-succession.'*

Vedic Mythology

There is a story in the *Rigveda* which establishes that the sunlight mainly rather visibly reflects within the Moon. Metaphorically it tells us that daughter of the Sun (*Surya*) was married to the Moon. In the same context, the Moon and Ashwini Kumar (twins) were the proposers, but the Moon was preferred by *Surya* (daughter of Sun). Here are the citations:

सोमो वधूयुरभवदश्विनास्तामुभा वरा। सूर्या यत्पत्ये शंसंती...॥

मनो अस्या अन आसीद्द्यौरासीदुतच्छदिः।

शुक्रावनइवाहास्तां यदयात्सूर्या गृहम्॥

सूर्याया वहतु प्रागात् सवितायमवासृजत्।

अघासु हन्यते गावो अर्जुन्योः पर्युह्यते॥ *Rigveda 10.85.9-13*

'Moon and the two Ashwini Kaumars, aspiring Surya, were present, but Surya, by choice, selected Moon, so Sun, the father gave away his daughter to Moon.'

Miscellaneous Information of Purvaphalguni

<i>Zodiac</i>	04 13°20' 04 26°40'	<i>Varna</i>	Kshatriya	<i>Vision</i>	Proper
<i>Appearance</i>	Stage, Bench	<i>Vashya</i>	Vanachara	<i>Posture</i>	Head-bent
<i>Deity</i>	Bhaga (Sun)	<i>Yoni</i>	Rat (Mushaka)	<i>Null-Month</i>	Aashadha
<i>Tara</i>	2	<i>Gana</i>	Manav	<i>Gotra</i>	Atri
<i>Latitude'</i>	14°N 20'	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (From beginning)	08h 00m- 09h 36m
<i>Declination</i>	20N28'	<i>Alphabet</i>	Mo, Ta, Ti, Tu	<i>Amrit-Ghati</i> (From beginning)	16h 36m- 18h 12m
<i>Gender</i>	Female	<i>Complexion</i>	Fair	<i>Bird</i>	Crow
<i>Element</i>	Water	<i>Kulakula</i>	Akula	<i>Caste</i>	Vaishya
Tree/Plant/Fruit: Dhaak (Flame of the forest-tree, Butea frondosa)					

Miscellaneous Information of Uttaraphalguni

<i>Zodiac</i>	04 26°40'- 05 10°00'	<i>Varna</i>	Kshatriy IQ Rest Vaishya	<i>Vision</i>	Blind
<i>Appearance</i>	Sleeping Bed	<i>Vashya</i>	Vanachara- IQ Rest Manav	<i>Posture</i>	Head- raised
<i>Deity</i>	Aryama (Sun)	<i>Yoni</i>	Cow (Gau)	<i>Null-Month</i>	None
<i>Tara</i>	2	<i>Gana</i>	Manav	<i>Gotra</i>	Pulastya
<i>Latitude'</i>	12°N 56'	<i>Nadi</i>	Aadi	<i>Visha-Ghati</i> (From beginning)	07h 12m- 08h 48m
<i>Declination</i>	14N31'	<i>Alphabet</i>	Tai, To, Pa, Pi	<i>Amrit-Ghati</i> (From beginning)	16h 48m- 18h 24m
<i>Gender</i>	Female	<i>Complexion</i>	Dark	<i>Bird</i>	Crow
<i>Element</i>	Fire	<i>Kulakula</i>	Kula	<i>Caste</i>	Sudra
Tree/Plant/Fruit: Bar Oak or banyan tree)					

'The choice of Surya itself played as chariot, sky as hood of her chariot and the two bright celestial bodies (Venus and Ashwini Kumar) pulled the chariot while travelling to her husband's house.'

On this occasion, Sun gifted hundreds of Gau (cows, rays, light) to Surya. Those Gaus were taken away in two lots, during Magha (Agha, Vedic name of Magha) and two Phalgunis (Arjunyoh-P & U. Phalguni).'

The Mantra suggests a close relation between the two luminaries, i.e., father and son-in-law. The Sanskrit word *Gau* (गौ) means, cow, rays and human senses. In fact, the Mantra establishes that the sunlight is the only source, making the Moon luminous that reflects on the Moon in different phases.

Here all sun-rays collectively expressed as *Surya* (daughter (s) of Sun), given or gifted to the Moon as a token of dowry to the newly married couple. Such huge quantity of rays (cows) was too hard to take them away together. So the Moon does it into steps. (Verb *Han-* to set out, to kill, to reduce) It became possible to occur during *Bhadrapada* month when the two luminaries remain in Magha.

It is the prime rainy season when the Sun remains fade or invisible due to rains, hence assumed the rays have been taken away by or stand reserved with the Moon. In the *Shukla Paksha* of lunar *Bhadrapada*, the Moon transits in *Pahlguni* nakshatras, the rains occur and the Sun, because of clouds, becomes almost invisible even during the day-time. The rainy season gradually comes to its end when the Sun enters *Phalgunis* (around August end - mid-September) and *Agastya* (star Canopus) rises. The setting and rising of *Agastya* are respectively considered to be the marks of beginning and ending of the rainy season not in India even in Egypt and other countries.

These nakshatras have two stars each appearing like head and legs of a bed or a cot. The ruling deities of these are respectively *Bhaga* (riches and prosperity) and *Aryama* (the exalted one, crowned), two of the twelve *Aadityas*.

Since Vedic period, up to the Ramayana age, *Magha* and *Phalgunis* were considered suitable for marriage as Lord Rama and Devi Sita were married in P.Phalguni. Considering ups and downs in their married life, P.Phalguni was cursed by Lord Brahma, hence

eliminated perhaps after the Ramayana age. *Magha* and *U.Phalguni* still maintain the same status. Sage *Vaalmeeki* stated it thus:

पाणीन् गृह्णन्तु चत्वारो राजपुत्रा महाबलाः।
उत्तरे दिक्से ब्रह्मन् फल्गुनीभ्यां मनीषिणः।
वैवाहिकं प्रशंसन्ति भगो यत्र प्रजापतिः॥

Ramayana, Bala-Kanda 72.13

'O Sage (*Vishwamitra*), the four princes (of *Ayodhya*) should marry our (king *Janaka* and his younger brother *Kushadhwaja*) four daughters tomorrow in the *Purva Phalguni*, ruled by *Bhaga*, as it is highly recommended for such rituals.'

On the same pattern, *Abhijit*, even being all-time auspicious, was also eliminated as a mythological King *Nala* and *Damayanti* were married in *Abhijit*, and they later suffered poverty and loss of their kingdom.

Physical Properties

Delta Leonis and *Denebola* are their respective junction stars. Entire *P.Phalguni* and the first quadrant of *U.Phalguni* belong to *Simha rashi* realm while remaining three quadrants fall within *Kanya rashi*.

Delta Leonis, located about 58 light-years from the Sun; is double-sized (approx) and fifteen times luminous and hotter than the Sun. So it has shorter life span than that of the Sun. It gives white hue-look, falling on hips of the celestial lion and is one of the well-studied stars in this modern age. Its visible magnitude is about 2.25.

Denebola, the principal star of *U.Phalguni* and the second reddish one, is located on the tail of the lion and also called *Al-Danab Al-Asad* (tail of the lion) in Arabic language. Both the *Phalgunis* constitute a 90° angle on the hind side of the lion along with the third star *Theta Leonis*.

In terms of luminosity and mass, it is bigger (2.73 times) than the Sun and located 36 light-years away. Its visual magnitude (2.14) makes it visible to naked eye, but its luminosity varies after hours. *Ulugh Beg* (15th century) named it as *Al-Sarpah*, meaning 'the changer of the weather'.

The *Al-Biruni's India* (11th century) describes that the heat ends with its rise and the cold disappears when it sets.

Witnessing Phalgunis

The four stars of Phalgunis, two each, constituting a rectangle, respectively represent the head-side and the leg-side of a bed. *Delta Leonis* (also known as Zosma) and *Denebola* (Beta Leonis) exist on the beginning and the ending points of Loin's tail. The word *Denebola* also means 'Tail of a lion' in Greek. It's best possible vision appears during April to June about 21 hrs. onwards. However, you can witness it in other months also except September.

In the evening sky, just about 22° above the eastern horizon, you can witness the star today (07.08.2020) about 20 hrs. in Delhi. In April it remains visible about 45° above the horizon. It is bordered by Karka Stars in the west and the Kanya stars in the east in the northern celestial hemisphere. Magha (Regulus) falls on the opposite end of Denebola.

Sutra from Taittiriya Brahmana

अर्यम्णाः पूर्वे फल्गुनी। जाया परस्तादृषभोऽवस्तात्॥

भगस्योत्तरे। वहतवः परस्ताद् वहमानावस्तात्॥

'The presiding deity of Purve (Phalguni) (dual number) is Aryama, the exalted one, the companion. Nakshatra next to it (U. Phalguni) belongs to spouse, wife, the basic cause of progeny (Jaaya), while the preceded one (Magha) connects with respectable ones, revered ones (Rishabha) or Sires.'

The second part of Phalguni (Uttare) is presided over by Bhaga (riches and prosperity). The previous nakshatra (P.Phalguni) contains wishes, ambitions in mind (Vahatavah-already existing), while the next in order (Hasta) represents flow of the wishes (Vahamana).'

Note: This Vedic text interchanges the deities describing Bhaga of U.Phalguni and Aryama of P.Phalguni. In fact, the Taittiriya Samhita states the nakshatras without adjective *Purva* and *Uttara* (Phalguni only). The order of citation there, made the later texts mention as *Purva* and *Uttara Phalgunis*. Actually the one rising first on the eastern horizon is called *Purva-Phalguni* and the other rising later as *Uttar-Phalguni*. Here is the original quote from *Taittiriya Samhita*:

मघा नक्षत्रं पितरो देवता ।

फल्गुनी नक्षत्रमर्यमा देवता फल्गुनी नक्षत्रं भगो देवता ।

हस्तो नक्षत्रं सविता देवता ॥

The meaning of *Aryama* and *Bhaga* has already been explained here earlier. The word *Rishabha*, in Sanskrit, means the revered, salutable, exalted or a male ox and usually indicates the best or excellent rank of humans either suffixed to a common noun or used alone, viz., *Rajararshabha* (exalted among the kings), *Prusharshabha* (an outstandingly exalted personality). This expression in the *Sutra* underlines a higher rank of U. Phalguni when compared with the previous nakshatra. The word *Jaya* also indicates the suitability of Uttara-Phalguni for marriage, reproduction, expansion of family, while the previous one (Magha) belongs to *Rishabha* indicating higher rank of *Pitars* or manes.

Predictive Attributes

Phalguni- related to *Phalgu*. This Sanskrit word, meaning ordinary, low, meaningless, etc., is common to both nakshatras. Such effects may reflect in one's mannerism, nature, expression and the attitude. The *Purva* consists of the base quality while *Uttara* has good quality of above characteristics. Respectively representing the head and the leg sides of a bed, the nakshatras indicate 'Resting and Rising' states of the born'. So the P. Phalguni people are not much prompt in actions while those born in U. Phalguni are venturesome.

P. Phalguni- independent rather autocratic nature, general dissatisfaction for no sufficient reasons, love to travel, soft speech and generosity, independence in actions, disobeying elders and authorities at times, hidden rivals, job-changing habit, undesired dispositions due to poor discrimination or irony of fate, some favour from destiny, attractive personality, artistic nature, accidental success, fondness of vehicles, leadership, etc. are more or less common to both. *Sri Rajeev Gandhi* and actress *Mumtaz* were born with the Moon in this nakshatra.

U. Phalguni- authority, master, boss, justice, are key-words for the born. They are respectable, good critics, intelligent, art-loving, luxurious, sweet-tongued, attractive personality, fortunate, inherited wealth or position and receive support from opposite gender. They

may have less number of children and grand children. Some feminine traits may reflect when the Moon in Kanya. *Netaji Shubhash Chandra Bose*, actress *Sharmila Tagore* and *Rajesh Khanna* were born in U. Phalguni.

Purva Quadrant 1: talkative, superiority in mind, ego, aggression, visible teeth, conical head, less hair;

Purva Quadrant 2: boasting nature, clever, enterprising, soft to women, business orientation;

Purva Quadrant 3: harsh speech, higher aggression, prominent face, less liked in female community, heavy body, creative mind, frequent travels, appreciation of beauty;

Purva Quadrant 4: clever and shrewd, intense sentiments, emotions, self reflection, sound health, lack of ready cash;

Uttara Quadrant 1: disorder in chest, ethical aptitude, good consultant, good fortune, fame and recognition;

Uttara Quadrant 2: attractive personality, good speech, generosity, charitable disposition, organising ability, impressive eyes,

Uttara Quadrant 3: over-eating, soft-tongued, flexible at mind, intellectual, sharp minded, social connections,

Uttara Quadrant 4: broad nostrils, clarity in speech, fond of intimacy with females, favour from destiny,

Clue from Karma Vipaka

Purva Quadrant 1: aggression, connection with animals, wealthy, reluctant, less faith in God, greedy spouse, female progeny;

Purva Quadrant 2: illicit relation with a close relative, connection with wood or trees, miscarriages, sufferings;

Purva Quadrant 3: devotion to Hindu gods, hospitable, frequent pilgrimages, greedy, bigamous, wealth from second spouse, physical disorders;

Purva Quadrant 4: loss of spouse, teaching profession, wealth, less number of progeny, disorder in stomach;

Uttara Quadrant 1: loss of wealth, industrious, loss of progeny;

Uttara Quadrant 2: dishonest practice in profession, likelihood of having no lineage;

Uttara Quadrant 3: great trouble due to the spouse, wealth, diseases;

Uttara Quadrant 4: unethical activities, health disorder, worries.

Auspicious Activities

Change of city or colony, treatment, geological affairs, purchase of luxurious items, travel, remedial activities and the like are recommended during P.Phalguni.

Construction of a building, marriage or other benedictory acts, installation of deities, joining position, crowning ceremony, initiation of production and all productive and generative activities are recommended in U. Phalguni.

Remedial Measures

- Recite any of the following Mantras according to your choice daily at least 108 times:

Purvaphalguni

ॐ भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्तः।

भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥ 1॥

भग एव भगवान् अस्तु देवास्तेन वयं भगवन्तः स्याम।

तं त्वा भग सर्व इज्जोहवीति स नो भग पुर एता भवेह॥ 2॥

ॐ भगाय स्वाहा॥ 3॥

भगं रथवरारूढं द्विभुजं शंखचक्रम्।

फलगुनीदेवतां ध्यायेत्भक्ताभीष्टवरप्रदम्॥ 4॥

Uttaraphalguni

दैव्यावध्ययू आ गतं रथेन सूर्य त्वचा।

मध्वा यज्ञं समंजाथे। तंप्रत्नथा ज्यं वेनः॥ 1॥

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय।

वातं विष्णुं सरस्वतीं सवितारं च वाजिनम्॥ 2॥

ॐ अर्यमणे नमः॥ 3॥

सम्पूजयाम्यर्यमणं फलगुनीं तारदेवताम्।

धूम्रवर्णं रथारूढं सुशक्तिकरसंयुतम्॥ 4॥

- Do recitation of Harivamsha Purana or get it done by a competent Pundit;
- Daily Japa of Gayatri Mantra at least 108 times a day;
- Donate one pair of fresh coconuts (whole) once a month during the natal nakshatra;
- Once in the life-time, particularly on the day coinciding with nakshatra, donate Til (sesame seeds) worth the body-weight;
- Daily Japa of the above relevant Mantra (28 times)
- Invocation to Sun-god every day in the morning, facing the Sun and chanting the Gayatri Mantra;
- Include food items prescribed to eat during fast, rock-salt, fine rice and pulse cooked together (Khichari), Pulao (fine rice cooked with Ghee), black gram, Ghee, dry fruits and salted porridge to your daily diet for Phalgunis.



14

Hasta: The Palm of *Prajapati*

विभ्राड् बृहत् पिबतु सौम्यं मध्वायुर्दधद्यज्ञपतावविहुतम्।
वातजूतो यो अभिरक्षतित्मना पुपोष पुरुधा विराजति॥

Rigveda 10.170.01

'The Sun, shining with higher luminosity, interchanges energy with the Moon (Soma). The Sun-god confers longevity on his devotees (Yajna-Patau- on the worshiper) and because of its gravitational pull (Vaata Jutah), makes Earth moving around, by all means. Such Sun naturally nurtures (Puposha) all beings. Thus the Sun-god, due to his splendid functions, is gracing the creation (Purudha Virajati).'

Vedic Mythology

Hasta is a white star appearing like an open hand with other companion stars recognised as five fingers of a raised hand. The same is considered as the five fingers of *Prajapati*. A similar look of a human palm made the sages name it as *Hasta*. The *Tettireeya Brahmana* states, it looks like a waved palm. Here is the Mantra:

यो वै नक्षत्रियं प्रजापतिं वेद। उभयोरेनं लोकयोर्वेद।

हस्त एवास्थ हस्तः। धिगा शिरः।

निष्टया हृदयम्। कलू विशाखे। प्रतिष्ठानुराधा।

एष वै नक्षत्रियः प्रजापतिः।

Its ruling deity is *Savita*, a form of the Sun, literally relating with progeny. *Savita* is considered as the fulfiller of longings. The famous *Gayatri Mantra* is dedicated to *Savita*, so the god is

Miscellaneous Information of Hasta

<i>Zodiac</i>	05 10°00' 05 23°20'	<i>Varna</i>	Vaishya	<i>Vision</i>	Weak
<i>Appearance</i>	Palm with 5 fingers	<i>Vashya</i>	Manav	<i>Posture</i>	Head-slant
<i>Deity</i>	Savita (Sun)	<i>Yoni</i>	Bafflow (Mahisha)	<i>Null-Month</i>	Pausha
<i>Tara</i>	5	<i>Gana</i>	Deva	<i>Gotra</i>	Pulaha
<i>Latitude'</i>	12°S112''	<i>Nadi</i>	Aadi	<i>Visha-Ghati</i> (From beginning)	08 h 24 m- 10 h 00 m
<i>Declination</i>	16°S38'	<i>Alphabet</i>	Pu, Sha Na, Dha	<i>Amrit-Ghati</i> (From beginning)	18 h 00 m- 19 h 36 m
<i>Gender</i>	Male	<i>Complexion</i>	Dark	<i>Bird</i>	Crow
<i>Element</i>	Fire (Tej)	<i>Kulakula</i>	Akula	<i>Caste</i>	Sudra
Tree/Plant/Fruit: Areetha or Reetha (soapwort)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

capable to confer all benevolent thoughts in our mind. The god is all-pervasive that (G) generates the life-force, (O) operates the whole world and (D) destroys the creation at an appropriate moment of annihilation. Following is the Gayatri Mantra:

ॐ (भूर्भुवः स्वः) तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥ *Rigveda 3.62.10*

'Uttering the sacred syllable Om, we meditate on the excellent divine glory of Sun-god who is the sole cause of illumination within the three worlds, i.e., Bhuh-Prithivi, Bhuvah- lower sky, Swah- higher planes in the universe. May he, enlightening our minds, inspire our intelligence for good.'

Note: the Mantra is dedicated to *Savita* (sole cause of life, literally the one making us existent) compiled in (*Chhandah*) verse, viz., *Gayatri*, having three *Padas* (quarters) of eight syllables each. But the very first Pada has only seven syllables (instead of eight) making some to pronounce '*Varenyam*' (वरेण्यं) as '*Vareniyam*' (वरेणियं) for metrical restoration?

In fact, the *Tettireeya Aranyaka* (2.11.1-8) states that not only the *Gayatri Mantra*, but also all the Vedic Mantras must be prefixed with *Om* ॐ. And thus the first Pada has the relevant number of syllables (8) and no question of such self-willed restoration arises.

Savita is known as progenitor of gods as well as of the child-birth and is also existent within all beings. *Savita* also literally means the care-taker of delivery or child-birth. He is the one of the twelve *Aadityas* and is propitiated vividly in the Vedas with different names as follows:

Savitaa सवितारं अन्तर्यामितया सर्वस्य प्रेरकं सूर्यं स्तुहि

Atharvaveda 06.01.01 (Saayana)

Vaama (the foster) अस्य वामस्य पलितस्य *Atharvaveda 09.14.01*

Atma (sole cause of life, soul) आत्मा जगत्सत्सुषुप्श्च

Rigveda 01.115.01

Vishwa-Chakshu (witness to our *Karmas*) सूर्याय विश्वचक्षसे

Rigveda 01.50.02

Brghna (controller of the bondage of *Karmas*) ब्रजः सर्वेषां स्वकर्मसु तत्कलेषु च बन्धकः

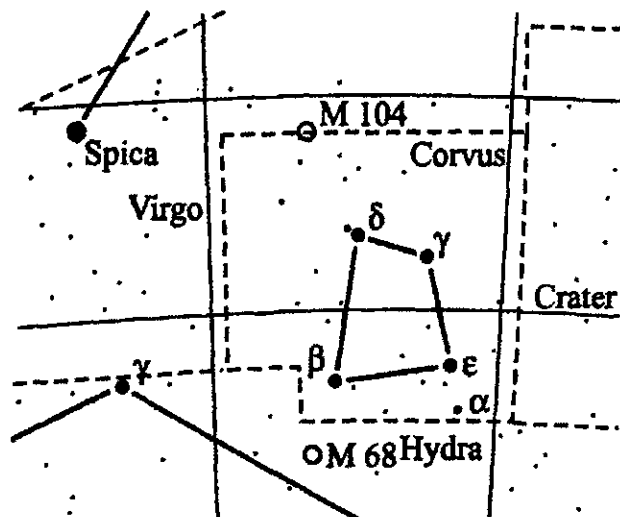
Atharva. 07.23.02 (Saayana)

Physical Properties

Its principal star is *Delta Corvi* which is 86.9 light-years and about 65-70 times brighter than the Sun located in the southern part of Kanya. The word *Corvi* (Corvus) means 'Crow' in Latin as westerners include the nakshatra in the *Corvus* cluster. But it hardly looks like a crow. Other four stars are also known with the same name (*Corvi*) differentiated by prefixing *Alpha*, *Beta*, *Gamma* and *Epsilon*. It is very close to the star *Spica* (*Chitra*). Latter four stars constitute a distinct quadrangle in the sky with the brightest *Gamma Corvi*. *Gamma* and *Delta* both points eastward to *Chitra* (*Spica*). *Delta corvi* is also calls *Algorab* and is located in southern sky

Witnessing Hasta

It is easy to spot in the night sky from any location falling on latitudes between 60° N to 90° S. One can easily recognise *Hasta* by spotting *Chitra* first. *Hasta* falls on the same east-west line pointing towards *Chitra* and thus known as the Pointer star in the western countries. In early May, you can see the star in the south-east sky at around 20 hrs. onwards climbing high in the sky till 23 hrs. In the quadrangle of very uneven type, you will find *Delta Corvi* at top left, *Gamma Corvi* at top right, *Beta Corvi* bottom left and *Epsilon Corvi* at bottom right with the help of a telescope. Just below the star *Epsilon Corvi*, is the fifth star *Alpha Corvi*. With a telescope, you can have a look at *Delta Corvi* (double star) shining with contrasting colours yellow and purple. Just below the cluster, you will see *Hydra* (the water snake) or *Shlesha* cluster and about 10°



north-east, will find the brightest star of Kanya, i.e., Chitra (Spica) near the upper left star of the quadrangle.

Sutra from Taittiriya Brahmana

देवस्य सवितुर्हस्तः। प्रसवः परस्तात् सनिरवस्तात्॥

'Hasta nakshatra is of Deva Savita. From above or ahead, the deity derives strength of Prasava- child-birth, delivery, fabrication, formation, construction, execution, all pertaining to the deity of Chitra (Twasta, the divine architect) and from below, Sanih-Dana (of Kanya, a girl, bride), donation, ritualistic alms, gift corresponding with the wish of the groom, the one being rewarded with.'

Note: the term *Savita* has already been explained above in this chapter. He is the god of delivery or generation or formation and he obtains capability to fabricate the stature from the Chitra-deity, i.e., *Twasta* or *Vishwakarma*. The word *Sanih-* various gifts with choice, in the Vedic texts, is used for donation, either in cash or kind and ritualistic alms as stated in the Rigveda (1.100.13):

तं सचन्ते सनयस्तं धनानि मरुत्वान् नो भवत्विन्द्र ऊती॥

'For essential observance of nature's law, Indra, the chief guest (the bride-groom) is being given with Sanayah (gifts of choice with utility-items).'

Savita-god, with the help reciprocated by the preceding and the succeeding deities (*Aryama* and *Twasta*), becomes capable to carry forth the chain of progeny. The god himself is considered to be responsible for extension of progeny and well-being of born from every aspect. Rigveda reads (10.36.14) *Savita* as the progenitor and protector of all beings:

सविता पश्चात्तात् सविता पुरस्तात् सवितोत्तरात्तात् सविताधरात्तात्।

सविता नः सुवतु सर्वतार्तिं सविता नो रासतां दीर्घमायुः॥

'May Savita fulfil our all worldly desires, bestowing all well-beings on the west, on the east, on the north and on the south, and may confer long life upon us.'

Predictive Attributes

Some peculiarities of Hasta-born are, higher skill in work, healing disposition, medical or remedial excellence, good speech, industrious aptitude, reasonable think-line, cool nature, charming

face, esteemed position, higher tolerance to criticism, recognition, straightforward, dedicated to profession, painstaking, educational as well as professional foundation, connection with handicrafts-sports, gym, driving, machinery, etc. They are good-listeners to healthy criticism up to some extent and are of some positive aspects of life. They may become good surgeons, astrologers, astronomers, doctors, engineers or artists.

In a weak disposition of the Moon, above qualities may get reversed or reduced according to the *Pakshabala* of Moon. In such as cases, a native can be skilled and trickster in pick-pocketing, theft or other methods of thuggery.

Hasta Quadrant 1: adept in technique and scripture, tender heart, handsome personality, looking younger, aggressive nature, relation with the fields related to abundant energy and expertise

Hasta Quadrant 2: involved in job or service, healthy look, thick hair, heavy feet, practical behaviour, honest, perfection in work and artistic disposition

Hasta Quadrant 3: good vocal expression, intelligent, writer, knower of several scripts, beautiful hand-writing, pious-hearted, wise in trading or business of any kind, career-oriented and impressive personality

Hasta Quadrant 4: phobia of water, fair complexion, healthy body, small face, inclination towards family-care and financial security and blessed with noble progeny.

According to Mahabharata, *Nakul* and *Sahadeva* (Pandavas), Former P.M of India *Ch. Charan Singh* and noted film-actress *Mala Sinha* were born in this nakshatra.

Clue from Karma Vipaaka

Hasta Quadrant 1: connection with metals, unchaste spouse, skilled in business, less caring mother;

Hasta Quadrant 2: relation with some beautifying profession, troubles from progeny, unchaste behaviour, illness and wealth;

Hasta Quadrant 3: handyman, fear from wild animals, trouble from disorder in anal region, miserly and wealthy;

Hasta Quadrant 4: drinking habit, wealthy, rude and harsh in speech and general behaviour, some complicated diseases.

Auspicious Activities

All bebedictory activities, marriage, opening new business-shops-offices, travels, oath and crowning ceremony, construction of houses- buildings-temples, entering rituals of a new dwelling unit, installing a deity, all productive jobs, gardening, plantation, art and handicrafts, learning hand-skills, practice of sports- special subjects, buying and selling, purchase of valuables, starting an industry and the like, all fructify when done during Hasta.

Remedial Measures

- Daily chanting of any of the following Mantras minimises the evil, if any, and boosts up the positivity of Hasta nakshatra:

विभ्राङ् बृहत् पिबतु सौम्यं मध्वायुर्दधद्यज्ञपतावविहुतम्।
वातजूतो यो अधिरक्षतित्मना पुपोष पुरुषा विराजति॥ 1॥

ॐ घृणिः सूर्य आदित्यः॥ 2॥

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्॥ 3॥

सविता पश्चातात् सविता पुरस्तात् सवितोत्तरात्तात् सविताधरात्तात्।
सविता नः सुवतु सर्वतातिं सविता नो रास तां दीर्घमायुः॥ 4॥

सवितारमहं वन्दे सप्ताश्वरथवाहनम्।
पद्मासनस्थं छायेणं हस्तनक्षत्रदेवताम्॥ 5॥

- In the month of birth during Hasta, once a year, 108 oblataions in holy Agni with the Mantra selected for recitation;
- Having finished the Yajna, worship Lord Vishnu and his divine weapons, etc., as follows:

ॐ विष्णावे नमः। ॐ शंखायनमः।

ॐ चक्रायनमः। ॐ गदायैनमः।

ॐ शार्ङ्गायनमः। ॐ गरुडायनमः।

ॐ नन्दकायनमः। ॐ सुनन्दायनमः।

ॐ जयायनमः। ॐ विजयायनमः।

ॐ भो किरीटिन् महादेव शंखचक्रगदाधर !

पापं मया कृतं पूर्वं तत्क्षमस्व दयानिधे ! !

- Then offer Arghya (Libation) to Sun-god;
- Porridge, black gram, Gur, Ghee, horse gram, Kabuli Chana, lentil pulse (Masoor Dal) butter, dry-fruits, Giloy, Kheer, oranges, mango, seeds of melon are to be added to your daily diet.



15

Chitra:

Basis of Ayanamsha

त्वष्टातुरीपो अद्भुत इन्द्राग्नी पुष्टिवर्धना ।

द्विपदाच्छन्द इन्द्रियमुक्षा गौर्न वयो दधुः ॥ Yajurveda 21.20

'O Twasta! You are exalted because of your astonishing qualities (Adbhutah). With your divine grace, May we be able to maintain natural balance among all the five elements mainly water content and heat (Indragne) in our bodies and dwelling units for better strength of our senses enjoying all physical, mental and material blisses (Uksha) including ample life-span (Vayo) with our unhampered physical state (Chhandah-independent, Dwipadah-humans).'

Vedic Mythology

It is the central (14th) nakshatra of the zodiac as it has nakshatras 13 each at its both sides. The nakshatra is highly important in the realm of Jyotisha. Its principal star (Spica) is used to determine the initial point of the sidereal zodiac (fixed) falling 180° apart from it. And this concept of fixing the *Rewatyanta* or *Meshadi Bindu* (precise ending point of Rewati and the initial point of the zodiac) plays a constant important role to assess the *Precession of Equinoxes* (*Ayana Chalana* or shift of *Sampata*)

Vedic sages divided entire zodiac into four equal sectors (*Pada*) 90° each. The equinoxes, undergoing a natural phenomenon, are shifting backward (westward) making the initial point of the zodiac shift. The relative amount of such shift or precession is the sole cause of *Ayanamsha*.

Miscellaneous Information of Chitra

<i>Zodiac</i>	05 23°20' 06 06°40'	<i>Varna</i>	Vaishya 1,2 Sudra 23,4	<i>Vision</i>	One-eyed
<i>Appearance</i>	Pearl	<i>Vashya</i>	Manava	<i>Posture</i>	Head-slant
<i>Deity</i>	Indra/ Twasta	<i>Yoni</i>	Tiger (Vyaghra)	<i>Null-Month</i>	Vaishakha
<i>Tara</i>	1	<i>Gana</i>	Rakshasha	<i>Gotra</i>	Kratu
<i>Latitude'</i>	02°S 03''	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (From beginning)	08 h 00m- 09 h 36 m
<i>Declination</i>	11°S16'	<i>Alphabet</i>	Pai, Po, Ra, Ri	<i>Amrit-Ghati</i> (From beginning)	17 h 36 m- 19 h 12 m
<i>Gender</i>	Female	<i>Complexion</i>	Dark	<i>Bird</i>	Crow
<i>Element</i>	Fire (Tej)	<i>Kulakula</i>	Kula	<i>Caste</i>	Vaishya
<i>Tree/Plant/Fruit: Bel</i>					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

Without assessing the amount of *Ayanamsha* for the year, one can not be able to know the correct position of Grahas and other essential elements of ephemeris or a traditional Panchanga.

The Tropical Zodiac (moveable) is reckoned from the point of Vernal Equinox, while the Sidereal Zodiac is universally to be reckoned from the opposite point of the principal star of Chitra (Spica) falling at 180° distance from the initial point of fixed zodiac (Sidereal).

The rate of precession of Equinoxes (50.3" seconds of arc per year) will remain unchanged for several future centuries. The distance of the initial points of the two zodiacs, decided on the position of Spica star (*Chitra*), is the *Ayanamsha* for the year. Hence the Vedic *Ayanamsha* is universally known as *Chitra-Paksheeya-Ayanamsha* duly supported by the Vedas as the one and the only *Ayanamsha* for perusal in Jyotisha.

Remember, all the *Ayanamsha* in vogue, other than the above, are simply self-styled products of egocentric-ones altering a little the *Chitra-Paksheeya-Ayanamsha*.


Following is the Mantra, where the four cardinal points are described making mention of their relevant ruling deities of the four cardinally located nakshatras starting from *Chitra* (*Indra*):

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्वेदेवाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

Yajurveda 25.19

'May *Indra* (*Chitra*) having longer earlobes, the all-knowing *Pusha* (*Rewati*), the never perishing *Garuda* (*Shravana*) and *Brihaspati* (*Pushya*), all four cardinal points in the celestial region bless us with all well beings (*Swasti*) and worldly benedictions.'

The image *Swastika*  naturally emerges when the four points are joined with two cross lines. In the Vedic texts (*Taittiriya Samhita*) the ruling deity of *Chitra* is mentioned to be *Indra* appearing with longer earlobes (*Vridhdha*-enlarged, *Shravah*-ears). Here is the original quote:

चित्रानक्षत्रमिन्द्रो देवता ।

In the Mantra, *Rewati* (the opposing nakshatra) is indicated by uttering name of its ruling deity (*Pusha*). Another opposing pair

of the nakshatras emerges with *Pushya* (*Brihaspati*) and *Shravana* (ruling deity *Vishnu/ Garuda*). According to the *Taittiriya Samhita*, the ruling deity of *Shravana* is *Vishnu*.

The word *Tarkshya* literally means a group of three stars (*Tri-* three, *Riksha*-stars). *Chitra* is a *Dwipushkara* nakshatra as its first half belongs to *Kanya* rashi, while the latter to *Tula* rashi so located at the central location of zodiac. (For detailed description of *Ayanamsha*, ref. our other book, *Charting the Astrological Ocean*)

Being the most brilliant star in the *Kanya* region (about 600 times luminous than the Sun) can be recognised easily so preferred as the reference point by the Vedic sages.

चित्रो यद् अग्राद् श्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु।

Rigveda 1.66.6

'The star is easily visible (*Chitra*) because of its higher luminosity (*Abhraat*) and brightness (*Svetah*) looking like melting gold (*Rukmi*) and so is the outstanding one.'

Mutual connection of the four nakshatras also finds mention in another *Rigvedic Mantra*:

चित्रा या येषु दीधितिरासन् उक्था पान्ति ये।

तीर्णं बर्हि स्वर्णरि श्रवांसि दधिरे परि॥ (5.19.4)

'The star *Chitra* reflecting rays (*Deedhitih*) is protected (*Paanti*) by *Uktha* (*Brihaspati*) at one end, while on other furthestmost ends by the star of golden rays (*Pusha/ Rewati*) and *Shravana* (*Shravansi*).'

Vedic sages also recognised two nearby stars namely *Apamvatas* and *Apah* respectively at 5° and below 6° north of *Chitra* (*Spica*) as the *Surya-Siddhanta* reveals:

अपांवत्सस्तु चित्राया उत्तरेऽशीश्च पंचभि।

बृहत् किंचिदतो भागैरापः षड्भिस्तथोत्तरे॥

The word *Spica* itself means *ear of wheat* and it locates at this location on the top of bundle of grain-plants hold by the celestial Maiden (*Kanya*) in her left hand. *Apamvats* and *Apaha* fall on the waist of *Kanya*.

Chitra is also known as the consort of *Savita* who gave birth to *Ashwini Kumaras* as stated in the *Mahabharata*. This all also confirms its deep relation with *Ashwini* as we have gone across

that Chitra is important to decide the beginning point of Ashwini or Mesha rashi or the zodiac. Following is the original quote:

त्वाष्ट्री (चित्रा) तु सवितुर्भाया बड़वारूपधारिणी।

असूयत महाभागा सान्तरीक्षेऽश्विनावुधौ॥ 1.66.35

'The energy (Shakti) of Twasta that is the nakshatra Chitra, is the spouse of Savita who appears with or in the form of horses. She delivered twin-Ashwini Kumaras in the Sky.'

Vedas at several occasions, mention Twasta or Vishwakarma as one the Aadityas and Prajapatis.

Physical Properties

The principal star of *Chitra*, *Spica* also known as *Alpha Virginis*, can be deeply conjunct (*Bheda Yuti*) by the Moon and sometimes by other inferior *Grahas*. The last such conjunction with Venus occurred in 1783 on November 10 and the next such conjunction will happen in 2197 on September 2.

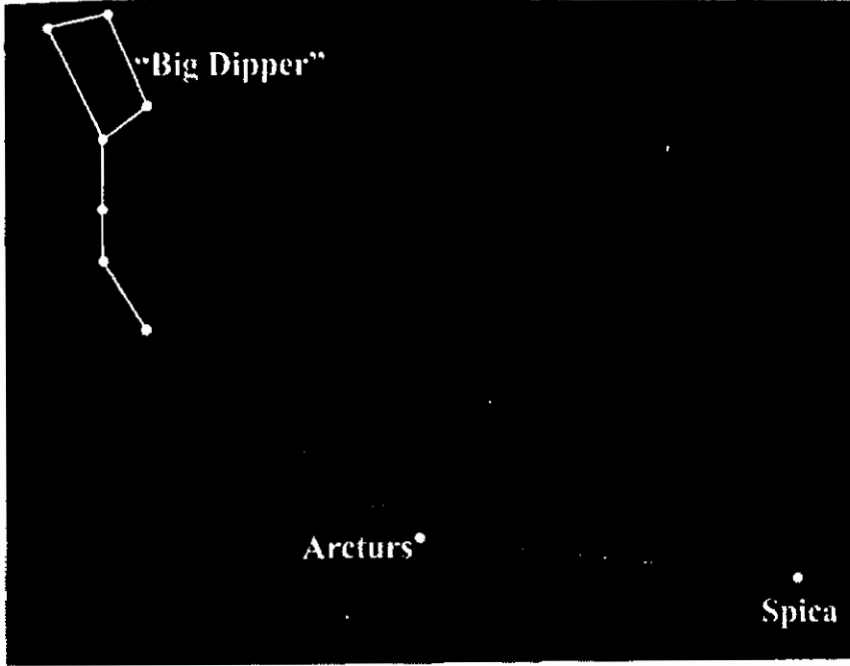
This nakshatra also forms a triangle with the junction stars of *U.Phalguni* and *Swati*. This blue-white-hued subgiant star exists in the southern sky about 262 light-years from earth. Beta Spica, its companion, moves around Spica and completes one full cycle in 4 days. The companion star also causes eclipse to Spica making his magnitude fade. So it is an eclipsing binary star of variable magnitude at times.

Chitra, one of the brightest stars, is also different from others as it is a rotating ellipsoidal star. *Hipparchus*, an ancient Greek astronomer (162-127 BC) had come to know the precession of equinoxes by observing *Chitra*, which was already known to the Vedic sages. However the amount of such precession was not precisely known to them. *Nicolas Copernicus* also carried out many observations of Spica for his researches on the *Precession of Equinoxes*.

Witnessing Chitra

From April to July, it remains visible throughout the night in the south-east sky soon after the sunset progressively shining at higher altitude as the days pass. It forms a diamond shape with *Swati* (*Arcturus*), *U.Phalguni* (*Denebola*) and one other star above Spica. So it is better known as *The Diamond of Virgo* in the west.

It has Magha in the west, Swati in the north, Hasta in south with *Hydra* (large snake) emerging in a curved shape. It is easy to locate through *Saptarshis* (the Big Dipper) by extending the curve towards south where going ahead by 30° you may see *Swati* (Arcturus) and at another 30°, the star *Spica* would be visible in the night sky from the sunset to late night.



Sutra from Taittiriya Brahmana

इन्द्रस्य चित्रा। ऋतं परस्तात् सत्यमवस्तात्॥

'Chitra nakshatra is ruled by Indra. The elements pertaining to the Natural Law, the atmosphere, environmental factors, air and all activities (Karmas) evenly compatible to the Natural Law (Ritam) are derived by the deity from above or ahead (Swati). And the truth, the facts befitting with the evenness of the above-mentioned elements (Satyam) are drawn from below (Hasta).'

Note: As we said it earlier that the ruling deity of *Chitra*, in the Vedic texts, is stated to be Indra who is *Vridhshrawah* (with longer earlobes). The term *Indra* there is not only confined to the King of gods, but also used in various forms like the exalted one, a king, the Sun, Lord Vishnu, etc.

In general, it is known as the god of Rains having *Vajra* (lightening) in his hand and riding on *Airavata* elephant (light-coloured clouds). The terms *Rita* and *Satya* both are used in the

Vedas expressing almost similar sense, but deeply these terms respectively belong to compatibility of environmental factors and the truthful behaviour, activities or *Karmas* of humans. Sometimes the terms are used as synonym respectively carrying sense of vocal and mental state of truthfulness as *Saayana* explains:

ऋतं मानसं यथार्थसंकल्पनं सत्यं वाचिकं यथार्थभाषणम्॥

Thus an obvious relationship among the rains (water), atmosphere (air) and life (heat and water both together) is expressed in the Sutra. In fact the even obviousness of *Rita* and *Satya* collectively result in creation or life. It is there in the *Shatapatha Brahmana*:

ब्रह्म वा ऋतं ब्रह्म हि मित्रो (सूर्यः) ब्रह्म ऋतं ब्रह्म एव वायुः॥

Some Cosmological descriptions available in the *Rigveda* (10.190.1-3) properly reveal the true meaning of *Rita* and *Satya* as follows:

ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत।

ततो रात्र्यजायत ततः समुद्रोऽर्णवः।

समुद्रादर्णवादधि संवत्सरोऽजायत।

अहोरात्राणि विदधद् विश्वस्य मिषतो वशी।

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः॥ *Rigveda* 10.190.1-3

'*Brahma, the creator, through Tapasah (penance with integral truthfulness) strengthened with verity of Rit and Truth, created all planes in the universe (Samudra means infinite sky also) with light within the darkness.*

Then onwards, he respectively created oceans, seas and the units of time like the year (Samvatsara), the day, the nights and other time-divisions of day and night (Ghatika, Pala, Nimesha). Further he nominated the eternal Kaala (time) to rule and control the entire creation (Vashee).

Having created the higher planes in celestial region (Diwam), Earth and lower skies (antariksham), the Creator, as usual to previous Kalpa, authorised the Sun and the Moon as the scale of time-measurement.'

Hence the *Ritam* element is the material subtle cause of the world while *Satyam* is the gross sanity of creation in all *Yugas*. Hence deity of Chitra (*Indra*), from above, obtains capability to sustain the physical world from *Vaayu* (oxygen), deity of Swati basically caused by *Savita*, the progenitor, of Hasta.

Predictive Attributes

Brilliance and illusion both are combined together with the nakshatra. Enchanting combination of weird traits of personality make the native misunderstood within the family but better received among friends and colleagues. They appear in combinations of some opposing interests reflected generally in their dressing sense, outer look and interaction and dining-sleeping-drinking habits. They are intelligent, peace-loving, little superstitious and get easy success with accumulating wealth. The name of its deity *Twasta* means the fabricator, designer, architect, interior-decorator, literally the person who peels, shapes or blanches objects like wood, walls, etc. So the Vedic deity *Twasta* later understood *Vishwakarma* (divine architect). The word *Chitra* itself means, unusually colourful, variegated, strange. Thus such peculiarities may reflect in the native through his dressing sense and other daily habits. Any additional field of interest, not corresponding with their main stream of profession, is also possible to exist like a doctor-engineer-manager also fond of music or singing, etc.

Some feminine touch may be there when a native is born in the first half of Chitra. Their married life, in general, remains full of adversities surely in the second half of the nakshatra. Laziness, aspiration for doing business, but usually unsuccessful due to the temperament and lazy nature, easy-slow-going and quickly changing beliefs and preferences are other noticeable traits. Former Indian P.M. Late Shri *Chandrashekhar* and *Dimple Kapadia* are known examples.

Chitra Quadrant 1: tender body, tall, good-looking eyes, ego shelled within self-respect, fair complexion, awareness of personal glamour and status;

Chitra Quadrant 2: physical looks not corresponding with stamina, clever, writer or skilled in writings, knowledgeable, diligent, timely execution of tasks undertaken;

Chitra Quadrant 3: recognition, aspiring wealth, sufficient savings, self-centric, habitual of flattery, prominent face, socialisation only for rise in life;

Chitra Quadrant 4: prominent jaw and eyes, highly materialistic, wish to become wealthy, secrecy in day-to-day behaviour, fond of singing, disturbed marital bliss, awareness of social recognition.

Clue from Karma Vipaka

Chitra Quadrant 1: hidden vices, male progeny, wealth, cruel-natured, chronic disease

Chitra Quadrant 2: vices, noble spouse, disease since childhood;

Chitra Quadrant 3: business-disposition, relation with selling of animals or their body parts, uncontrollable spouse, miscarriages, female progeny

Chitra Quadrant 4: fond of drinking, straying away from family mores, indifferent spouse, chronic health-disorder

Auspicious Activities

Painting, learning of music and singing, designing, marriage, all benedictory rituals, tasks belonging to gems- construction of a building-architecture, fabrication, initiation of learning or training, dancing, acting, drama, performance at stage, outfits, fashion-items, colouring, cleaning, pest-control, art and craft, creative or decorative acts, preparing medicines and the like.

Remedial Measures

- Mantras for Propitiation are:

त्वष्टातुरीपो अद्भुतइन्द्राग्नी पुष्टिवर्धना।

द्विपदाच्छन्द इन्द्रियमुक्षा गौर्न वयो दधुः॥ 1॥

त्वष्टा रूपाणि हि प्रभुः पशून् विश्वान् समानजे।

तेषां नः स्फातिमां यज॥ 2॥

विश्वश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्यात्।

स बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः॥ 3॥

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्य॥ 4॥

त्वष्टारं रथमारूढं चित्रानक्षत्रदेवताम्।

शंखचक्रान्वितं हस्तं किरीटिनमहं भजे॥ 3॥

- Once a year during Chitra falling close to one's birth-date, 108 oblations with Ghee or 216 times recitation of the Mantra of choice is recommended;
- Plant at least five trees during the life time;
- Observe fast on Ekadashi Tithi;
- Add multi-grain flour, mixed pulses, rice boiled with black gram and Tila (sesame seeds), Laddu prepared with horse-gram flour, honey, lotus seeds to your daily diet.



16

Swati:

Heart of Prajapati

वायो ये ते सहस्रिणो रथासस्तेभिरागहि ।
नियुत्वान् सोमपीतये ।। *Rigveda 2.41.1*

'O Vaayu god! You move around on your countless chariots (innumerable modes of existence and blowing). Now we invoke you to come over here (in this sacred Yajna) for nourishment of our vital energy (Soma).'

Vedic Mythology

According to the Vedic citations, it locates on the heart of Nakshatra *Prajapati* (निष्ठया हृदयम्). Nowadays, it does not correspond to the heart region of Prajapati. It makes us realise that in the Vedic era, it would be located on this region, but due to its faster motion, it might have been shifted westward.

Its ruling deity Vaayu or Vaata, the wind-god, possesses characteristics of constructive and destructive attributes together. Vaayu, on its positive side, is the most essential source of life, while in the form of cyclones, it can lead to destructions.

In the Vedic literature, Vaayu god is the ruling deity of the lower sky or the atmospheric surroundings of our earth as *Yaska* states in his *Nirukta*: वायुर्वेन्द्रो वान्तरिक्षस्थानः ।

It exists and blows within our bodies too, so also known as *Vaata* as stated in the *Atharvaveda* 6.62.1: तथा वातः । वायुर्देहमध्ये संचरन् ।

It causes harvest, strength, longevity, progeny and fructification of longings and riches, states *Atharvaveda* 4.39.4

Miscellaneous Information of Swati

<i>Zodiac</i>	06 06°40' 06 20°00'	<i>Varna</i>	Shudra	<i>Vision</i>	Proper-eyed
<i>Appearance</i>	Oval Coral	<i>Vashya</i>	Manava	<i>Posture</i>	Head-slant
<i>Deity</i>	Vaayu	<i>Yoni</i>	bafflow (Mahisha)	<i>NullMonth</i>	Vaishakha
<i>Tara</i>	1	<i>Gana</i>	Deva	<i>Gotra</i>	Mareechi
<i>Latitude'</i>	30°N44''	<i>Nadi</i>	Antya	<i>VishaGhati</i> (From beginning)	11 h 36 m- 13 h 12 m
<i>Declination</i>	19°N05'	<i>Alphabet</i>	Ru,Rai, Ro, Ta	<i>AmritGhati</i> (From beginning)	15 h 12 m- 16 h 48 m
<i>Gender</i>	Female	<i>Complexion</i>	Misty	<i>Bird</i>	Crow
<i>Element</i>	Fire (Tej)	<i>Kulakula</i>	Akula	<i>Caste</i>	Kshatriya
Tree/Plant/Fruit: Arjuna tree (Terminalia)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम्।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा।

In the *Shatapatha Brahmana*, Vaayu is ranked as the soul not only of gods but also of all beings:

सर्वेषामु हैष देवानामात्मा यद्वायुः। 9.1.2.38

According to the *Atharvaveda* 2.10.4, all *Dik* (directions) are the ten consorts of Vaayu-god. So Vaayu, along with the Sun, forms the basis of life, growth and physical as well as mental strength, prosperity and also generative abilities in all beings:

इमा या देवीः प्रदिशश्चतस्रो वातपत्नीरभि सूर्यो विचष्टे।

Atharvaveda, in the *Nakshatra Kalpa*, also states only one prominent star in this cluster (एका स्वातिः) along with its soothing manifestations.

Physical Properties

In the context of Chitra, we discussed about the Diamond of Virgo. Its principal star (Arcturus) exists on one end of the diamond, north of Chitra almost on a straight line. It is a red giant star of orange hue and is the sixth of the twenty-two bright stars in the sky.

In 1635 A.D., it was viewed even in day-time through telescope. It is 25 times bigger (radius) than the Sun and is comparatively cool with its surface temperature about 5000 (6000 of the Sun) which means that a lot of its energy is radiated. It is 36 light years away from us. In the northern celestial hemisphere, it is the brightest star shining in the night-sky.

We said here earlier that the star does not fall nowadays exactly on the heart location of Prajapati. It has shifted about 32' of arc during last 800 years. It roughly moves at the rate of 122 km per second. Reader must remember that the Vedic sages named it as *Nishtya* that means *going or shifting away*, suggesting their awareness of its evacutinal move. According to the modern Astro-physics, it lies in the *Bootes* cluster, so Arcturus is also known as *Alpha Bootes* located on the right hip of *Bootes* (the herdsman). The herdsman is supposed to guard *Ursa Major* (*Saptarshis*) also known as the Great Bear in the western countries.

Witnessing Swati

This bright orange star is very easy to locate. Simply focus on the handle of Saptarshis containing four stars appearing like a handled utensil also known as Big Dipper. The four stars here are respectively (south to north) *Atri*, *Angiras*, *Vashistha* and *Marichi* appearing in a curved form.

Now extend the curve towards south around 30° and you will find Arcturus (Swati) and Chitra (white) at the same distance from Swati. In the summer months, right from 21 hours onwards, you can see Arcturus passing high over your head. (Vide Image, previous Chapter)

Sutra from Taittiriya Brahmana

वायोर्निष्ट्या। व्रततिः परस्तादसिद्धिरवस्तात्॥

'Nakshatra Nishtya (Swati) is governed by Vaayu. The deity obtains extension, expansion like a creeper or a string (Vratatih) from above and imperfection (Asiddhih) from (Chitra) below.'

Note: Nakshatra, next to Swati, is *Vishakha* that appears like a string usually hung on the entry gate. So westerners explain the nakshatra as 'entry to heavens'. *Vishakha* is closer to the ecliptic than Chitra, while Swati lies in the far north of it.

Besides *Vishakha* itself, these three nakshatras also collectively exhibit similitude with a creeper or a string. The word *Vratati* means creeper or a string. We should know that entire *Tula Mandala*, apparently forming a Weighing Scale, does not have any star of first-grade magnitude, while Chitra and Swati are brighter and could be traced with naked eye in a clearer night sky.

The principal star of *Vishakha* (Alpha Librae), located in the western Pan of the celestial Weighing Scale (*Tula*) and Chitra, falling close to the ecliptic, represent two ends of the celestial string. Swati, falling far north of these, exhibit the apex point of a hung string.

The word *Asiddhi*, being a technical term, needs some exhaustive explanation. However it literally bears meaning of non-accomplishment or failure. The term *Asiddhi* may have three variants:

1. *Asiddhi of Ashraya* (refuge, seat, location)
2. *Asiddhi of Swaroopa* (appearance, looks)
3. *Asiddhi of Vyapyata* (sense of permeation)

It is there in the scriptures:

आश्रयासिद्धिराद्या स्यात् स्वरूपासिद्धिरप्यथ ।

अपरा व्याप्यतासिद्धिः स्यादसिद्धिरतस्त्रिधा ।।

Chitra, the hind nakshatra, located close to the ecliptic, obtains *Ashraya Asiddhi* with Swati due to its far south location from Chitra and Vishakha as stated in the Sutra.

Predictive Attributes

People born in Swati are generally peaceful, cool, hard worker, self-dependent, short-tempered at times and might have been experienced adversities during childhood. They are quality-conscious, intelligent and aspire to become famous. They do not like to be a sub-ordinate only, so look for independent identity.

Restlessness, spontaneity and complete independence are some additional traits. Sometime they suffer from physical disorders, suddenly occurred and/or of choinc nature. However, they are ever ready to learn new things, confident and flexible in practice and possess good skill of communication. They generally do not gain body weight, so remain fit because of their disciplined life-style. They are subjected to experience the destructive and the constructive traits of Vaayu-god. They can change the circumstances, due to their special confidence and wisdom, leading to success. They may suffer disorder in digestive organs, nerves, muscles and the breathing system sometimes leading them to surgery. They are highly sensitive regarding dressing sense and general behaviour of those coming to their close contact. Other traits are, charitable disposition, self-pride, tall stature, patient, renowned, poetic ability, angrily and wise in profession or business.

Swati Quadrant 1: oval face, sharp nose, thick fur on body, slim body, tall, famous, inquisitive, talent of writing, communication and interest in occult sciences; (except Venus, other Grahas inspire better effects)

Swati Quadrant 2: slim arms and shoulders, inferior complexion, sort of depression, hard-worker, aspiration of material growth, tender heart, self-centered for personal gains

Swati Quadrant 3: determined, charitable disposition, wealthy, intellectual, creative mind, good learning spirit, success through team work

Swati Quadrant 4: healthy looks, fair complexion, prominent status, sharp nose, knowledgeable, submissive at times, flexible approach, wise, timely actions, punctual, successful

Amitabh Bachchan, Bruce Lee and N.T. Ramarao of Telgu-Desham are examples of Swati birth.

Clue from Karma Vipaka

Swati Quadrant 1: royal disposition or a king, unwillingly extra-marital connection of self or his progeny, ailments, noble spouse

Swati Quadrant 2: staying away from family traditions, business-mind, adept in trading, miserly, extra-marital affairs, regular physical disorder

Swati Quadrant 3: trouble from the spouse, wealth, lack of progeny, disorder in legs

Swati Quadrant 4: careless progeny, adept in scriptures, chronic diseases, hurdles in marriage of progeny or in birth of grand-children

Auspicious Activities

Agricultural activities, gardening, development of a city-colony-village-apartments-building-house, marriage, purchase or making of furniture-house-holds, purchase of a vehicle, learning skills or a subject, all educational ventures, social events, interaction with public, money transactions, remedial measures, rituals, business, opening a shop or office, creative activities, fabricating objects, designing, driving, air travel, training of air aviation, activities pertaining to Air Force, aeronautics, thermal power projects, etc.

Remedial Measures

- Mantras for Propitiation are: (any of your choice)

वायो ये ते सहस्रिणो रथासस्तेभिरागहि।

नियुत्वान् सोमपीतये॥ 1॥

वायवा याहि वीतये जुषाणो हव्यदातये।

पिबा सुतस्यान्धसो अभि प्रयः॥ 2॥

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या।

व्यानोदानौ वाङ् मनस्ते वा आकूतिमावहन् ॥ 3॥

वायोः पूतः पवित्रेण प्रत्यङ् सोमो अतिदुतः।

इन्द्रस्य युज्यः सखा॥ 4॥

वायुं वरमृगारूढं स्वातीनक्षत्रदेवताम्।

खड्गचर्मोज्ज्वलकरं घृष्टवर्णं नमाम्यहम्॥ 3॥

- During Swati, falling close to one's birth-date, 108 oblations with Ghee mixed with puffed paddy (Kheel) are to be offered to the deity through sacred Agni;
- Spare some portion of your monthly income towards charity to be donated for public conveniences or cow-yards at proper occasions;
- As and when possible, offer one lotus flower or lotus seeds (fresh or dry) to Lord Shiva;
- Daily light up a holy lamp before Tulsi (basil) plant;
- Add multi-grain flour, mixed pulses, rice boiled with black grain and Tila (sesame seeds), Laddu prepared with horse-grain flour, honey, curd, lotus seeds to your daily diet and do Pranayaama regularly.



Vishakha: Fusion of Opposite Characteristics

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम्।

अस्य पातं धियेषिता ॥ Rigveda 3.12.1

'O Indragnee! You are one of the exalted deities, so we invoke you to come from higher celestial planes here and preside over this ritual. And having accepted our propitiations and offerings please inspire purity of our mind.'

Vedic Mythology

It is one of the nakshatras located closest to the ecliptic. Its deity is *Indragni*, used in dual number, representing two opposite characteristics of *Indra*, the rain god and *Agni*, the fire god. So the deity can be explained, in its all likelihood, as the king of heavens and gods, rains, thunderstorms, lightening, floods and war simultaneously having royal but cruel nature.

In fact, it is a double-star-formation and that might have been considered by the sages of yore as two-in-one deity. In the Vedas, nakshatra is also called *Radha*, so some people erroneously opine *Radha* (eternal consort of Lord Krishna) to be an additional deity of Vishakha. In fact, the word is used as a synonym of the nakshatra. The name of the next nakshatra *Anuradha*, also support this, i.e., *Anu*-followed by *Radha* or *Vishakha*. Thus *Radha*, another name of *Vishakha* gets justified as it follows *Anuradha*.

The deity finds mention in the all four Vedas in twin form and enjoys a special status in Yajna. The twin gods, riding on their special chariot, patrol all planes, states Rigveda (1.108.1):

Miscellaneous Information of Vishakha

<i>Zodiac</i>	06 20°00' - 07 03°20'	<i>Varna</i>	Vaishya 1-3 Shudra 4	<i>Vision</i>	Blind
<i>Appearance</i>	String hung on doors	<i>Vashya</i>	Manava 1-3 Keeta 4	<i>Posture</i>	Head-bent
<i>Deity</i>	Indragnee	<i>Yoni</i>	Vyaghra (Tiger)	<i>NullMonth</i>	Margashirsha
<i>Tara</i>	4	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Vashistha
<i>Latitude'</i>	00°N20''	<i>Nadi</i>	Antya	<i>VishaGhati</i> (From beginning)	11 h 36 m- 13 h 12 m
<i>Declination</i>	16°S07'	<i>Alphabet</i>	Ti, Tu, Tai, To	<i>AmritGhati</i> (From beginning)	15 h 12 m- 16 h 48 m
<i>Gender</i>	Female	<i>Complexion</i>	Red	<i>Bird</i>	Cock
<i>Element</i>	Fire (Tej)	<i>Kulakula</i>	Kula	<i>Caste</i>	Brahmana
Tree/Plant/Fruit: Neem tree (Margosa tree)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

यइन्द्राग्नी चित्रतमो रथो वामभिविश्वानि भुवनानिचष्टे॥

'Indragnee riding their bright and beautiful chariot patrol all planes (Bhuvanani).'

They are equipped with three chief weapons namely *Vajra* (lightening), *Vidyut* (electricity) and *Tigma* (heat) for destroying enemy's posts and camps and so protect gods.

In the Rigveda (3.12.6), the event of destruction of ninety forts or colonies of *Asuras* along with their all kith and kins by *Indragnee* is mentioned: इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्। साकमेकेन कर्मणा॥

They eliminate enemies and disburse wealth and other worldly comforts to their devotees:

इन्द्राग्नी आ भरतां नो वसूनि। *Atharvaveda 5.7.6*

In the Rigveda (1.109.7), they are called as *Vajra-Bahoo*, dual number (holding *Vajra*, the lethal weapon of *Indra*) in their hands. Thus these celestial gods are personification of rain-gods and celestial electricity that results in production, generation, life and overall rescue of all beings from troubles and hurdles.

Physical Attributes

The four prominent stars of this region exhibit a shape of 'an arched string hung on the gateways' at occasions of festivals (*Torana*). The nakshatra is supposed to be placed on thighs of *Prajapati*. Its two component stars are separated by angular distance limited to almost 4 minutes of arc. Out of them one looks brighter white.

Its principal star *Alpha Librae*, about 77 light years away from the Sun, is more luminous than the Sun. Its magnitude is about 2 and it locates at 0.20° north of ecliptic. There are two stars known with the same names differentiated by prefixing *Alpha 1* and *Alpha 2* where the second star is brighter than the first one.

Because of its closeness to the ecliptic, the first one is ranked as the principal star. These two stars (a1 and a2) were also called *Zubenelgenubi* (the southern claw of Scorpious) and *Zubeneschamali* (the northern claw), but these Arabic names are no longer in vogue.

The principal star is located midway between two brilliant stars west of *Antares* (*Jyeshtha*) and east of *Spica* (*Chitra*).

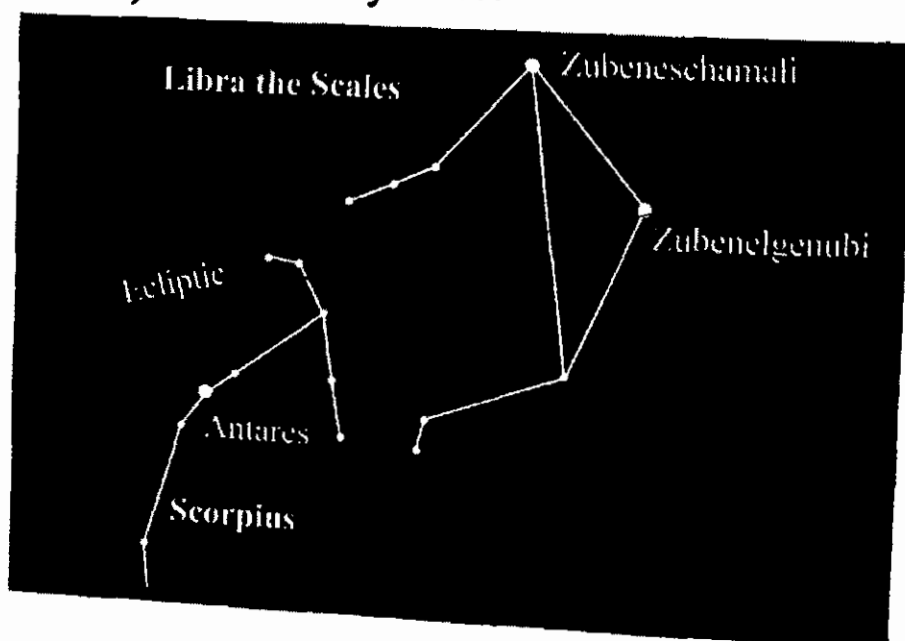
In fact, there is no apparent formation of the scale, but the star, in ancient years, was opposing the Sun at Autumn Equinox causing balance between the lengths of a day and night and so the position of balance, Equinox is marked with the term *Tula* the scale.

Likewise other such nakshatras, it can be eclipsed by the Moon, and rarely by other Grahās. Venus did so on October 25, 1947 while such occultation by Mercury is yet to happen on November 10, 2052.

Witnessing Vishakha

Every year from May onwards, it rises soon after the sunset and sets just before the sunrise. One can visualise the star easily throughout the night from anywhere on the globe with naked eye. During June, it generally rises two hours earlier. As we know that each star rises 4 minutes earlier than the previous day. So in July after 4 hours and in August after 6 hours before sunrise ($30 \times 4 = 120$ minutes).

Vishakha is located in the weighing pan of Tula, the scale. It is bordered by Vrischika stars in the east and Kanya stars in the west. In addition, Libra, the scale is neighbored with *Hydra* (the water snake), *Centaurus* (*Dhanurdhara*) and *Ophiuchus* (*Sarpadhara*). We shall discuss separately the *Ophiuchus* here later as it created a great haulage of false calumny to the Vedic intellegentia in the last centuries. *Alpha Librae* (*Vishakha*), also known as *Zubenelgenubi* (an Arabic name of southern claw of the scorpion), shown on ecliptic in the image below. *Beta Librae* is also called *Zubeneschamali* (the northern claw). *Antares* is *Jyeshtha*.



Sutra from Taittiriya Brahmana

इन्द्राग्नियोर्विशाखे । युगानि परस्तात् कृषमाणा अवस्तात् ॥

'The ruling deity of Vishakhe (dual number) is Indra and Agni in tandem or in fusion. The twin deities derive action of harvests (sowing of crops, food-grains, sugar-canes and other agro-products) (Krismana) from below (Swati of Vaayu). And from above or ahead (Anuradha), obtains capacity of loading and unloading of crops (Yugani-yokes, couple of bullocks pulling carts), '

Note: The word *Anuradha* is produced by two components conveying *Radhaam-Vishakham*, *Anu-* followed by. Hence *Anuradha* is the nakshatra followed by *Radha* or *Vishakha*. In the Vedas, *Radha* also means prosperity, wealth, final products, gains and profits as stated in the Rigveda 1.30.5: स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते । विभूतिरस्तु सूनृता ॥

'O Indra! You are the consort of Goddess Luxmi. We propitiate you through these special prayers, so please confer all wealth on us that leads to riches through fair means only.'

Not only in ancient India, but also in the present age, farming and its allied industries remained the prime source of livelihood, so crops and other agriculture-products are considered as wealth. Thus all such activities right from ploughing, sowing and harvesting fairly relate with *Swati*, *Vishakha* and *Anuradha*.

These nakshatras also connect with Purnima of months *Chaitra* and *Vaishakha* that is the time of riping of wheat, one of the two chief crops in India. When the Sun remains in these nakshatras, the months (October, November) coincide with the period of cultivation of sugar-crops, another chief crop.

Hence the nakshatras are interlinked with agriculture and its allied sectors. According to the recorded history, India is the second largest producer of wheat and sugar-crops, etc., since the period of *Indus Valley civilisation*.

We should know that some of the Vedic hymns date back to that age. In fact, sages here underline the ecological importance of the Water-cycle on earth that is possible to occur through mutually corresponding properties of water (*Indra*) and heat (*Agni*).

Predictive Attributes

Persons born with this nakshatra may have some opposite characteristics like non-compatible in alliances while productively fertile in other walks of life. They do not prefer conservative ideas and are generally lesser adjusting with associates or family members. In fact, they prefer to live in a nuclear family. The duality, the prime trait, is reflected in their day-to-day actions as they may sound together spend-thrifts and miserly, god-fearing and atheist, disciplined and careless, friend and foe, soft and tough, introvert or extrovert etc.

According to Parashara, they are haughty, zealous and revengeful so are not much social having minimum number of friends.

Impressive vocal expression, less supportive and adjusting with younger relatives of their spouse, wealthy, intuitive and secretive about their future plans are some other important features beyond acceptability when the Moon remains in Tula rashi. Such traits become mild in the fourth quarter falling in Vrishchika rashi. Their thought process may incline to the extreme side of either kind when birth coincides with newmoon or fullmoon.

Lord Buddha, Napoleon Bonaparte, Mahatma Gandhi (in lagna) and former Indian Prime Minister *Sri V.P. Singh* are some known instances.

Vishakha Quadrant 1: fair complexion, heavy body, broad forehead, self-pride, greed, social ambitions, high-headedness, motivation from mere sentiments, opportunist;

Vishakha Quadrant 2: strong body, short forehead, luxurious disposition, righteous in speech, cool and calm, material ambitions, love to higher status and luxuries, tender at heart;

Vishakha Quadrant 3: medium body-built, attractive looks, fair complexion, wise, artistic nature, generous, humourous interaction, obstinate in thoughts-actions-religion-expression, regular conflict between opposite traits and characteristics,

Vishakha Quadrant 4: small but prominent nose, strong body, oval belly, wise in arbitration, commission-agent, insight, will power, authority, clarity in mind, determined.

Clue from Karma Vipaka

Vishakha Quadrant 1: business, shrewd in behaviour, penny-wise, fear from serpents and insects, ailing spouse, ;

Vishakha Quadrant 2: reader of scriptures, devotee of Vishnu, indifferent with Brahmans, sorrow and griefs, wealthy, ;

Vishakha Quadrant 3: cruel and compressive nature, skin disorder, disturbed bliss of progeny, prone to worries;

Vishakha Quadrant 4: hospitable, faith in God, property from an issueless person, severe disease, loss of progeny.

Auspicious Activities

Activities related to precious metals-fashionable items- outfits and fire, proposal for friendship, rituals for manes, opening of water or drinks business or a general store, benedictory rituals except marriage, purchase of milch animals or pets, sowing, gardening, farming, agreements in business, purchase of paintings or art-work, vehicle-related activities, holding of stock, writing, learning dance, music and art and the like.

Remedial Measures

- Mantras for Propitiation are: (any of your choice)

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः।

अया पातमिमं सुतम्॥ 1॥

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम्। अस्य पातं धियेषिता॥ 2॥

मा वनिं मा वाचं नो वीर्त्सीरुमाविन्द्राग्नी आ भरतां नो वसूनि॥ 3॥

इन्द्राग्नी रक्षतां मा पुरस्ताद् अश्विनावधितः शर्म यच्छताम्।

तिरश्चीन् अघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म॥ 4॥

इन्द्राग्नी शुभदे स्यातां विशाखा देवते शुभे।

नमाम्येकरथारूढे वराभयकरेऽम्बुजे॥ 5॥

- Once a year during Vishakha, particularly happening to be in close proximity of a native's birth day, 108-108 oblations of the following Mantras with rice mixed with Ghee are recommended in holy Agni:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्॥ 1॥

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्॥ 2॥

- Plantation of trees, fasting on Pradosha Tithi, donation of coconuts, contribution towards public conveniences or orphanages also minimise the evil.
- Add vegetable Pulav seasoned with spices, red fruits, red pulse, Gur, crude sugar, condensed milk with saffron, dry fruits, peanuts, dates, mustard oil, sea-food, pickles, lemon, oranges, beet-roots, red vegetables, carrot and extract of Neem and Tulsi to your daily meals.



18

Anuradha: The Genitals of *Prajapati*

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तद्धृतं सपर्यत।
दूरे दृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥

Rigveda 10.37.1

'Mitra, the pleasing Sun with soothing characteristics of Varuna, is worth bowing down. Sun, the great, even being located far away from us, is observing our deeds; is the chief amongst all gods; is making the world luminous in the day-time, so we dedicate Ritam (organic oblations) to the Sun reciting various Stutis (prayers).

Vedic Mythology

The four prominent stars of Anuradha look like a vertical string of pearls representing private parts of *Prajapati*. In the Vedas, it is labelled *Pratishtha of Prajapati* (प्रतिष्ठानुराधा).

The word *Pratishtha* means, a symbol, token, signature, feature, mark of identification, hence should be taken as symbol or a male sex organ. And this all later convinced to put *Anuradha* falling in *Vrishchika* rashi region on the sex organs of *Kaala Purusha*.

Other seers recognised it like *Balinibham*, i.e., heap of boiled rice put on a *Pattal* (plate made up by tagging tree leaves together) while *Shripati* states it to be *Maninibham*, i.e., a staff adorned with gems. In the west, *staff of a magician* is another symbol ascribed to. But according to the majority of seers and Vedic sages, it looks like a staff only.

Miscellaneous Information of Anuradha

<i>Zodiac</i>	07 03°20' - 07 16°40'	<i>Varna</i>	Brahmana	<i>Vision</i>	Weak-sighted
<i>Appearance</i>	String stud with gems	<i>Vashya</i>	Keeta	<i>Posture</i>	Head-slant
<i>Deity</i>	Mitra (Sun)	<i>Yoni</i>	Mriga (Deer)	<i>Null-Month</i>	None
<i>Tara</i>	4	<i>Gana</i>	Deva	<i>Gotra</i>	Angira
<i>Latitude'</i>	01°S59''	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (From beginning)	04 h 00 m - 05 h 36 m
<i>Declination</i>	22°S40'	<i>Alphabet</i>	Na, Ni, Nu, Nai	<i>Amrit-Ghati</i> (From beginning)	13 h 36 m - 15 h 12 m
<i>Gender</i>	Male	<i>Complexion</i>	Red	<i>Bird</i>	Cock
<i>Element</i>	wind (Vaayu)	<i>Kulakula</i>	Akula	<i>Caste</i>	Brahmana
<i>Tree/Plant/Fruit: Maulshree tree (tree blooming with highly fragrant small flowers)</i>					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

The word literally means, *Anu-* After, *Radha-* Vishakha as it falls next to *Vishakha*. Its deity is *Mitra*, the pleasing Sun in winters. The deity is stated in the Vedas as a pacifying entity and thus chiefly belongs to the day-light.

Vedic sages were fully aware of the fact that is the Sun, an ever shining entity, alternatively makes different hemispheres luminous on the globe. The Atharvaveda (9.3.18) termed the rising Sun as *Mitra* and the setting Sun as *Varuna*:

इटस्य ते वि चृताम्यपिनद्धम् अपोर्णवन्।

वरुणेन समुब्जितां मित्रः प्रातर्व्युब्जतु।।

'Like an act of spreading and rolling up (in phases of the day and the night) of a rush-mat, the Sun (Mitrah) covers and uncovers (Apornuvan) earth at times that is, in different hemispheres, rolled up by Varuna in the nights and again opened up by the Sun (Mitra) in the mornings.'

The Mantra suggests, an alternative rotation of the globe keeps earth dark in night-times and bright during day-times. So *Mitra* alone plays two different roles as the Sun and *Varuna* respectively during day and night times. In many hymns, *Mitra* and *Varuna* are stated together as *Mitravarunau*. So the Sun in winters with soothing rays is termed as *Mitra*.

Mitra is one of the twelve Aditayas born to *Aditi* as the *Brihataaranyaka Upnishada* 5.146.47 states: अदितिदेवी द्वादश जनयत्सुतान्...।

One full hymn in the Rigveda (3.59) is dedicated to *Mitra-god*. Relevant portions are as follows:

मित्रो जनान् यातयति... कृष्टीरनिमिषाभि (Mitra makes all beings capable to execute their daily Karmas (deeds), मित्रो दाधार पृथिवीमुत द्याम् (Earth and sky both sustain due to Mitra) मर्तो प्रयस्वान् (causes crops (Prayah)for sustenance) न हन्यते न जीयते त्वोतो नैनमहो अश्नोत्यंतितो... (protects humans from untimely aging, death and sins).

Physical Properties

Its principal star *Delta Scorpii* locates on the head of the scorpion (*Vrishchika*), seemingly subjected to be shot at by the *Dhanurdhara*

forming a vertical row above the *Antares* (junction star of *Jyeshtha*) with its other three companions.

It would be interesting to know that this star was occulted by Saturn's rings in 1981 as seen by the Voyager-2. It lies south of ecliptic at 2° distance. Other companions are known as Beta, *Delta B* and *Pi Scorpii*, all forming a string or a staff-like appearance just above *Antares*. It is the brightest star on the vertical row or staff forming the head of the Scorpion. Its magnitude is about 2.3 but is fluctuating from 1.8 to 1.6 since July 2000, the brightest yet. It is more than 443 light years from Earth.

Witnessing Anuradha

From northern hemisphere, it can be seen in south-south east horizon about one hour earlier the sunrise from July to September, while from southern hemisphere, at midnight rising south of the equator, high in the sky. It can be spotted easily above *Antares* (*Jyeshtha*). During winters, in the early morning hours, one can see the Scorpion climbing the south-eastern sky. The image given in the Vishakha chapter will help you to locate it. It lies between Alpha and Beta *Librae* on a straight line drawn from *Antares* to the middle of the two *Vishakha* stars representing two claws of the Scorpion.

Sutra from Taittiriya Brahmana

मित्रस्यानूराधाः । अभ्यारोहत्परस्तादभ्यारूढमवस्तात् ।।

'Anuradha is ruled by Mitra (Sun in winters). The deity seems ascending, moving up from ahead or above (Jyeshtha). From below (Vishakha), the deity looks ascended, arrived at.'

Note: the star *Delta Scorpii* nowadays exists on the left claw of the celestial scorpion, while in the Vedic period the star was located on its head as seen by the Vedic sages and seers as well as by ancient Arab astronomers. The star, in Arab region, was known as *Dschubba* (pronounced *De-Shoe-Bah*) means 'forehead'. Since the Vedic period till the medieval period, it was located on the Scorpion's head. The expression '*Abhyarohat*' indicates the fact that the star still looks under eruption exhibiting its growing brightness.

The star becomes gradually brighter in a period 10-15 years further showing a declining pattern of magnitude concluding with its previous state of brightness in another period of 10-15 years.

It suggests, the star regains its original magnitude over a span of every 20-25 years. This fact was clearly known to the Vedic sages and thus they used the term '*Abhyarohat*', (ascending in terms of brightness and emission of light following the pattern of the next nakshatra Jyestha, i.e., *Antares*) of variant magnitude. And this fact is duly confirmed by the modern scientists also.

From below (*Vishakha*), it is ascended (*Abhyaroodham*) or moved forth, in terms of magnitude and also its location just above Vishaka. The original magnitude of Vishakha (2.75) is already less from its original magnitude (2.3). And that of this star may vary from 1.7 to 3.00.

Therefore, the Sutra reads, *Abhyaroodham* '*already risen to the level of magnitude of the hind nakshatra*'.

Right now, the star's brightness is increasing gradually and within few future years will obtain its maximum. Then will again start getting fainter up to the level 3.00 magnitude over the next 10-15 years. Onwards within next 10-15 years, it will return back to its average magnitude (2.3). This swinging state of being is underlined in the Sutra.

Predictive Attributes

People belonging to Anuradha are able to develop and sustain friendship quickly with all. They are good orators with good and gentle looks; hence attract all coming-ones into their contact. They grow gradually and enjoy the better part after fifties. They can not live without a companion or associates. They are often criticised by others for their habits, life-style or some hidden vices. Even then, they are good organisers, leaders or flag-bearers with distinct ability of using intuition and logic together. They have some natural talent to handle the most difficult situations in a logical rather systematic manner. They enjoy prosperity in the later half of their lives by regaining their original state of well being. Sometimes they leave home for mental peace as they remain highly driven by their own sentiments. Depression and disheartendness may be regular features of their personality. Vices may also be there because of living away from their family, but they generally hide such habits from public.

In the scriptures, natives born with *Anuradha* are cited '*Gupta-Paapi, indulged secretly in vices*' in their personal sectors of life.

Changeability, earning money with tricks, unstable destiny, wide recognition in public domains and hospitality are some other prime tarits. They have some dedicated associates and have good organising capability. *Sardar Patel* and our present P.M. *Shri Narendra Modi* both belong to Anuradha.

Anuradha Quadrant 1: courage, unsurpassable status, pursuits for understanding inner self, secrecy in behaviour, some negative anticipations, militancy in actions, farsightedness

Anuradha Quadrant 2: intelligent, troubles during childhood, birth under abnormal conditions, clear-cut speech, discrimination, self-discipline, teamwork, success

Anuradha Quadrant 3: cleverly disposition, militancy in actions, patience, interest in occult fields of knowledge, art, music, meditation, yoga, etc.

Anuradha Quadrant 4: wide recognition, patience, tolerance, conceited, flattened nose, always pursuing his set goals, constructive disposition, excessive passions and emotions

The Sun and the Moon both anywhere in the second half of Anuradha constitute a highly inauspicious yoga namely *Saarpaseersha* (Cobra's head).

Clue from Karma Vipaaka

Anuradha Quadrant 1: wealth, twin-birth, miserly disposition, dissatisfaction from progeny, ailing conditions within the family

Anuradha Quadrant 2: craftsman, sound finances, loss of wealth in the second half of life, confrontation with children

Anuradha Quadrant 3: business, cruelty in nature, ailing spouse, female progeny, connection with fire

Anuradha Quadrant 4: poetic ability, wealth and riches, loss of progeny, regular ailment of spouse

Auspicious Activities

Gem and gold related activities, painting, marriage, rituals, possession of a new house, crowning ceremony, laying foundation, practice of fine arts, medicines, investments, training of pets, learning of riding, remedial acts, treatment, conceiving a child or new ideas, writing, poetry, political acts, geological pursuits, invading, perfumes,

speculation, online trading, agreement, improvement in looks, appointment with an authority and the like.

Remedial Measures

- Mantras for Propitiation are: (any of your choice)

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत।

दूरे दृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत॥ 1॥

उदुत्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यम्॥ 2॥

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य। विश्वमाभासि रोचनम्॥ 3॥

ॐ घृणिः सूर्य आदित्यः॥ 4॥

मित्रं पद्मासनारूढमनूराधेश्वरं भजे।

शूलांकुशलसद्बाहुयुग्मं शोणितवर्णकम्॥ 5॥

- Once a year during Anuradha happening close to a native's birth day, 10-10 oblations of the following Mantras and 108 oblations of the Mantra regularly recited, with Ghee are recommended in holy Agni:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।

उर्वारुकमिव बन्धनान्मृत्योमुक्षीयमाऽमृतात्॥ 1॥

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्॥ 2॥

- Add *Khichari* (rice and pulse boiled and seasoned with spices and Tila (sesame), red fruits, red pulse, Gur, crude sugar, condensed milk with saffron, dry fruits, peanuts, dates, mustard oil, oranges, beetroots, red vegetables, carrot and Tulsi to your daily meals;
- Worship of manes on Amavasya coinciding with a Monday or Thursday, fasting on Satami Tithi happening with Sunday and donation of raw food-items are useful;
- Recitation of Harivamsha Purana is also recommended.



19

Jyeshtha: Another Rohini (Rival of Mars)

त्रातारमिन्द्रमवितारमिन्द्रं हवे हवे सुहवं शूरमिन्द्रम्।
इयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः॥

Rigveda 6.47.11

'We invoke Indra in our ongoing Yajna who is the rescuer (Trataram) and fulfils our aspirations (Avitaram). He is the warrior (Shooram) and appears to preside over the Yajna on a single invoking (Suhavam). He is capable to execute various tasks (Shakram); is usually invoked by a large number of devotees (Puruhootam) and is the lord of all wealth (Maghava). May Indra! Confer (Dhatu) all benedictions (Swasti) on us.'

Vedic Mythology

Jyeshtha looks like a circular earring with three prominent stars. The name literally means, 'the eldest'. Its presiding deity *Indra* is better known as god of rains, but is also stated in the Vedas as Wind-god, Sun and slayer of many demons like *Vritrasura*.

About 250 hymns in the *Rigveda* are dedicated to *Indra* and the deity is described as *Somapa*, the drinker of *Soma* (divine drink). During the cosmic war among *Devas* (luminous ones) and *Asuras* (evil ones, black clouds), according to *Rigveda*, he consumed three huge ponds of *Soma* (त्रीः साकमिन्द्रो सरासि सुतं पिबद् वृत्रहत्याय सोमम्). Perhaps, drinking of huge quantity of *Soma* symbolises the water vapour finally causing rains. The word *Vritra* in Sanskrit means, 'darkenss caused by thick dark clouds full of rains' as stated in the *Rigveda*, 3.33.6:

Miscellaneous Information of Jyeshtha

<i>Zodiac</i>	07 16°40' - 08 00°00'	<i>Varna</i>	Brahmana	<i>Vision</i>	One-eyed
<i>Appearance</i>	Circular earring	<i>Vashya</i>	Keeta	<i>Posture</i>	Head-slant
<i>Deity</i>	Indra	<i>Yoni</i>	Mriga (Deer)	<i>Null-Month</i>	Phalguna
<i>Tara</i>	3	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Atri
<i>Latitude'</i>	0 4°S34''	<i>Nadi</i>	Aadi	<i>Visha-Ghati</i> (From beginning)	05 h 36 m- 07 h 12 m
<i>Declination</i>	26°S28'	<i>Alphabet</i>	No, Ya, Yi, Yu	<i>Amrit-Ghati</i> (From beginning)	15 h 12 m- 16 h 48 m
<i>Gender</i>	Female	<i>Complexion</i>	Bright-red	<i>Bird</i>	Cock/ Chataka*
<i>Element</i>	Wind (Vaayu)	<i>Kulakula</i>	Kula	<i>Caste</i>	Kshatriya
Tree/Plant/Fruit: <i>Reetha/ Areetha</i> (soapwort) *Hawk-cuckoo					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

इन्द्रो अस्मान् अरदद् वज्रबाहुरपाहन् वृत्रं परिधिं नदीनाम्।
देवोऽनयत् सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः॥

'Rivers speak, 'O Indra! You shot your Vajra (thunder-bolt) on the clouds (Vritra), who have earlier drawn our water narrowing down our streams. The well-handed (Supaani) Savita (Sun or Indra, an epithet of Indra), now lead our path making us flow with broader streams going out of bounds (Urvih).'

In the *Rigveda*, three chief gods, *Agni*, *Aapah* (water) and *Indra* find mention and thus *Indra* (Sun) may be taken as one of the life-sources. In fact, *Indra* is an entity (the rainy Sun with lesser luminosity) who causes the rains. The *Taittreeya Brahmana* reveals; the commander of demons was slain in this nakshatra, so named as *Jyesthaghni*, *Jyeshtha*- the senior most, *Ghni*- the slayer (ज्येष्ठमेवाम् अवधिष्य। तत् ज्येष्ठघ्नी।).

Indra is also known as *Vritrahan*-slayer of *Vritrasura*. As we informed, the word *Vritra* literally means not only the darkness but also a state of complete black out or enemies. And the Sun drives away the darkness thus called *Vritrahan*. (*Rigveda* 1.106.6: इन्द्रः कुत्सः वृत्रहणं शचीपतिम्)

The word (*Vritra*), in the *Vedas*, also referred to the clouds of rainy seasons and dense fog during winters, so *Indra* finally proves to be a form of the Sun who disburses clouds, drives away darkness, clarifies sky and causes rains and luminosity as well.

Indra executes a large number of tasks in a joint venture with several deities, state *Vedas*. Several coupled-deities, mainly associated with *Indra*, are stated in the *Vedas*, viz., *Indravaayoo* (*Rig.* 1.23.2), *Indragnee*, *Indrapushan* (*Atharva*, 6.3.1), *Indrabrihaspatee* (*Rig.* 4.49.3), *Indravaruna* (*Rig.* 1.17.7), *Indrasoma* (*Rig.* 6.72.1), etc.

So *Indra* is the key-entity of creation, popularly called Sun. One more proof, confirming *Indra* to be the Sun indeed, is also found in the *Atharvaveda* (14.2.31) establishing *Indrani* (consort of *Indra*) who transmits light to *Usha* (Goddess of dawn) and herself is highly wakeful making all beings awakened in the morning. Here is the original citation:

आ रोह तत्प्यं.....इन्द्राणीव सुबुधा बुध्यमाना ज्योतिरग्रा उषशः
प्रति जागरासि॥

'(Come closer to me) ... like Indrani, the wakeful, who regularly makes the whole world awakened during dawns transmitting light to Usha.'

In the Vedas, at times, it is also called as Rohini (red) star of south as it is located almost 180° away from another red star *Aldebaran (Rohini)*. Such concept emerged because the rising of *Jyestha* (another Rohini) in the east generally coincides with the setting of another Rohini (of Vrishha rashi) in the west. Antares means in opposition to another red star like Mars as the Greek expression reads. (*Anta-* rival, *Ares-Mars*)

Physical Properties

The star of *Jyeshtha* (*Antares* also called *Alpha Scorpii*) is the brightest red-white star in Vrishchika rashi region with variable magnitude. It locates centrally in the rashi region. Even being of irregular size, if it is placed at the centre of our solar system, it may swallow the orbits of Mars and Jupiter.

Antares is named after its reddish look which has its origin in a Greek expression meaning; *Rival of Mars Anta-anti, Ares-Mars* because of its reddish look having similarity with that of Mars. In all civilisations, the star is recognised to be a red star, most likely similar to the opposing nakshatra Rohini. In the Chinese description, the star is called *Ta Hu* (highly blazing). Its central location caused it to be *'the heart of the Scorpion'*. The star appears as a single star when viewed with naked eye, but actually it has two companions as mentioned in the Vedic scriptures, later named as *Alpha Scorpii A* and *Alpha Scorpii B*. It is about 173 light years from earth.

On the celestial Scorpion, Vishakha lies on the claw, Anuradha on the head, Jyeshtha on the heart and Moola exactly on the edge of the sting at cusp of rashis Vrishchika and Dhanu.

Being located about 4° south of ecliptic with the first grade magnitude; it can be occulted by the Moon. In the recent past, on July 31, 2009, the Moon occulted *Antares* and the same phenomenon will occur in 2023. Amongst other Grahās, Venus alone can occult it on rare occasions, as seen on September 17, 525 B.C and again on November 17, 2400. This super giant star, similar to Ardra, will turn into a supernova (exploding) after 10, 000 years and possibly will be visualized in day-time like a full moon. It is 700 times bigger

than the Sun's diameter and is relatively cool with 6500 Fahrenheit degrees than the Sun of 10000 Fahrenheit degrees.

Witnessing Jyeshtha

Similar to all stars falling in opposition of the Sun, it is observable from any location below 63° north geographical latitude during whole night when the Sun remains in *Vrishā* rashi. Star remains invisible (combust) during the solar transit in *Jyeshtha*.

During July-August around 21 hours onwards, let your eye travel in the south sky about 45° above the horizon and you will find *Vishakha*, *Amuradha* and *Jyestha* stars in the sky. People living in the northern Europe, Canada and America, are not able to witness these nakshatras.

In India, particularly in the southern states, the Scorpion remains fairly visible. Scorpius is one of the few clusters that looks like its namesake. In early March and early September, Antares reaches the highest point of the sky respectively just before sunrise and soon after the sunset.

Sutra from Taittiriya Brahmana

इन्द्रस्य रोहिणी। शृणत्परस्तात् प्रतिशृणदवस्तात्।।

'The ruling deity of Jyeshtha (Rohini of south) is Indra. The nakshatra derives characteristics of cutting, eliminating, destroying, diminishing (of life-force) from the next nakshatra Moola of Nirriti. And from below, (Amuradha of Mitra) the deity sustains counter characteristics to join, to construct, to create again, particularly reactive to the traits opposite to the above.'

Note: The word *Shrinat* is a form of Sanskrit verb *Shri* (to eliminate) equivalent to verb *Nash* of the same meaning. It is a present participle expressing continuous action of elimination or destruction. The same form, with a preposition (*Prati*) prefixed conveys reaction to the original action like *Paksha* (first party) and *Pratipaksha* (opposite party).

Thus the word and its counterpart express sense of destruction followed by reconstruction. *Nirriti*, the ruling deity of the next nakshatra (Moola) signifies destruction, death and elimination of the root cause of strength of demons.

Nirriti is a form of death and various sufferings as stated in the Vedas. (Quotes in the next chapter) So the characteristics of such destruction are derived from above, i.e., Moola of *Nirriti* and from below (*Mitra*), it derives energy of its counteraction, i.e., construction, creation or restoration of life in return.

We know that three pairs of nakshatras (Jyestha and Moola, Rewati and Ashwini, Shlesha and Magha) are called Ganda-Moola, where Moola is the highest maleficent and thus the pairs above share names with Moola. So the highest possible properties of annihilation are supposed to exist in Moola as its deity is described like a replica of Yama.

Rohini is another name of Jyestha in the Vedas as both Rohinis mutually locate about 180° apart. Such disposition would have been taken into consideration because of their red hue. As Rohini of Vrisha rashi (*Aldebaran*) sets in the west, the star *Antares* (Jyeshtha) rises in the east. The word *Rohini* also means 'of red colour'. Even being another red-hued star, Ardra (Betelguese), due to its location, does not qualify to earn the status of being another Rohini.

Predictive Attributes

Some imbalance in personality is very common to the natives born in Jyeshtha. Higher aspirations of being recognised in the society, high-headed behaviour, feeling of undue superiority in mind, commanding nature, lethargy, easy-going attitude, sometimes self-destructive activities, dependence on others while in troubles, natural attraction towards luxuries and sensuality, efforts for maintaining one's position by all means, boasting nature, not much particular in money dealings, putting forth excuses and no large number of friends are some prominent traits of such natives. These characteristics remain at large when the Moon locates in houses 1, 5, 10. Elsewhere, these effects are of mediocre quantity. Such Moon having relation with Mars makes them wealthy. The US President Mr. *Donald Trump* is born with the Moon in Jyeshtha.

Jyeshtha Quadrant 1: obstinancy, strong will power, wise, aggressive nature, desire to be wealthy, deep interest in worldly comforts, secretive attitude, generous up to extent

Jyeshtha Quadrant 2: wide mouth, prominent denture, always challenging attitude, materialistic, ruthlessness, loud at speech, strong

tinge of inaturity of body and mind, some soothing bliss of success during the second half of life

Jyeshtha Quadrant 3: obtinancy, secretive, fond of long hair or beard, social recognition, dictatorship in mind, superiority complex, involvement in mysticism

Jyeshtha Quadrant 4: obedient to elders, sensitive mind, revengeful attitude, strong immunity, fantasy, sensitive mind, negative anticipations at large, sort of phobia, the strongest desire of being wealthy

Clue from Karma Vipaka

Jyeshtha Quadrant 1: sudden unexpected gain of wealth, property dispute with siblings, early death of any sibling, trouble to enjoy bliss of progeny, disease hard to cure

Jyeshtha Quadrant 2: less comforts arising from separation from the eldest child, loneliness during old age, separation from married spouse, trouble from wild animals, wealthy disposition skin disorder

Jyeshtha Quadrant 3 : fond of alcohol and betel-leaves, illicit relations with someone, enmity with children, physical disorder

Jyeshtha Quadrant 4: cruelty to birds and animals, ailing spouse, undue anger, revengeful disposition

Auspicious Activities

Administration, policing, monitoring situations, spying, planning, occult acts, remedial measures, invading, challenging enemies, financial activities, sale-purchase, learning skills, speculations, chemical and medicine related activities, thuggery, crafty activities, false documentation, etc., and like are recommended to perform during Jyeshtha.

Remedial Measures

- Any of the following Mantras for Propitiation is advised:

त्रातारमिन्द्रमवितारमिन्द्रं हवे हवे सुहवं शूरमिन्द्रम् ।

हवामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥ 1 ॥

इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्वध्वरे । इन्द्रं सोमस्य पीतये ॥ 2 ॥

नमस्ते रुद्र मन्यव उतो त इषवे नमः । बाहुभ्यामुत ते नमः ॥ 3 ॥

इन्द्र वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥ 4 ॥

श्वेतहस्तिसमारूढं वज्रांकुशलसत्करम् ।

सहस्रनेत्रं पीताभमिन्द्रं हृदि विभावये ॥ 5 ॥

- Once a month, fasting on Ekadashi or Purnima is also recommended.
- Once a year during Anuradha happening close to a native's birth day, recitation of Sri Gopal Sahasranaam would be of highly beneficial. After recitation, 108 oblations of the Mantra regularly recited, with Tila (sesame) mixed with Ghee in holy Agni are recommended:
- Add Khichari (rice and pulse boiled together and seasoned with spices and Tila (sesame), red fruits, red pulse, Gur, crude sugar, condensed milk with saffron, dry fruits, peanuts, dates, mustard oil, oranges, beetroots, red vegetables, carrot and Tulsi to your daily meals;
- Worship of manes and donation of raw food-items on Amavasya are useful;
- Once in the life-time, recitation or Katha of Harivamsha Purana is advised.



Moola: Star Neighbouring the Center

मातेव पुत्रम्पृथिवी पुरीष्यमग्निं स्वे योनावभारुखा ।
तां विश्वैदेवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा विमुंचतु ॥

Yajurveda 12.61

'Prithivi or nature (Nirriti), the mother Earth, nurtures us with favour from Graha-gods, properly changing seasons and beneficial environment as a mother does to his child in her womb. May Prajapati, the creator of all worlds (Vishwakarma), inspire our spirit not to commit any breach of nature's law.'

Vedic Mythology

The *Moola* nakshatra, in the Vedic literature, is described as *Moolabarhini* and *Vichriti* as the root cause of demons was abolished in this nakshatra (मूलमेषामवृक्षामेति । तन्मूलबर्हणी). The word *Moola* means, a bunch of roots, foundation or the origin. It is recognised as 'the tail of a lion' which also goes with the appearance of roots tied together.

One more scientific reason of naming is, the centre of our galaxy, the Milky Way, exists in the westernmost area of *Dhanu* near this nakshatra. (vide infra)

The ruling deity, in different contexts in the Vedas, is alternatively cited, *Nirriti*, *Prajapati* and *Pitar*. Later it is considered to be ruled by *Nirriti* only who is considered to be a demonic figure. Contrarily in the Rigveda and the Atharvaveda, *Nirriti* is described as the god of destruction, annihilation, diseases, misfortunes and literal death. In the Athrvaveda (3.11.2), with reference to an ailing person under

Miscellaneous Information of Moola

<i>Zodiac</i>	08 00°00' - 08 13°20'	<i>Varna</i>	Kshatriya	<i>Vision</i>	Proper-eyed
<i>Appearance</i>	A Loin's tail	<i>Vashya</i>	Manav	<i>Posture</i>	Head-bent
<i>Deity</i>	Nirriti	<i>Yoni</i>	Swana (Dog)	<i>Null-Month</i>	Magha
<i>Tara</i>	11	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Pulastya
<i>Latitude'</i>	013°S47'	<i>Nadi</i>	Aadi	<i>Visha-Ghati</i> (From beginning)	Last 1 h 36 m
<i>Declination</i>	37°S07'	<i>Alphabet</i>	Yai, Yo, Bha, Bhi	<i>Amrit-Ghati</i> (From beginning)	17 h 36 m - 19 h 12 m
<i>Gender</i>	Eunch	<i>Complexion</i>	Oranage- coloured	<i>Bird</i>	Cock/ Chakravaa*
<i>Element</i>	Wind (Vaayu)	<i>Kulakula</i>	Kulakula	<i>Caste</i>	Vaishy
Tree /Plant/Fruit: Raal tree (Resin, Ahorea robusta) V or Peepal *a couple of Roody Goose disunited					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

near-death disposition, *Nirriti* is depicted like Yama disbursing intense sufferings:

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।
तमाहरामि नैऋतेरुपस्थादस्पर्शमेनं शतशारदाय॥

'We (Indragnee) bring you back from Nirriti, even if, your longevity is exhausted; even if you died or running under near-fatal dispositions (Nirritaih Upasthat) and confer life-span extending to one hundred years.'

It is further confirmed there (12.2.3):

निरितो मृत्युं निऋतिं निररातिमजामसि।
यो नो द्वेष्टि तमद्भि अग्ने अक्रव्याद्यमु द्विष्मस्तमु ते प्र सुवामसि॥

'O Agni! You have divine power to drive away death administered by Nirriti and to eliminate our all-sufferings along with malicious enemies. So we hand over our all such adversities to you for their timely elimination.'

Yaska in his *Nirukta* explains the word two ways conveying sense of *Prithvi* (निऋतिर्निरमणात् habitat of humans) and a cruel deity. (निऋत्याः पापदेवतायाः). In the *Brihat Devata* (07.92) *Nirriti* connects with rivals, malicious persons, diseases and death.

Yajurveda (12.62) states *Nirriti* as Goddess Earth or Nature-god corresponding with the meaning revealed by Yaska:

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य।
अन्यमस्मदिच्छ सा तऽइत्या नमो देवि निऋति तुभ्यमस्तु॥

'O Nirirti! O Goddess Earth! We bow down before you aspiring elimination of only those who are away from Nature; are not doing rituals; are not of good moral character (Stena-thief, Taskar- robber or involeved in mysterious acts). We, having full faith in God, are generous and of charitable dispositions, so sparing us, punish them who waywardly are not abiding to the Nature's law.'

The entity (*Nirriti*) in the *Padma Purana* and the *Kalika Purana* is also stated as one of the gods having negative characteristics. The *Padma Purana* describes the deity as *Alakshmi* (elder sister of Goddess Lakshmi) who also aspired to marry Lord Vishnu. But on the command of Lord himself, she was married to Sage *Uddalaka* and the sage, without allowing her to live in his hermitage, get

her settled near the *Peepal* tree located outside of the *Ashrama* (hermitage). She has all characteristics opposite to Goddess Lakshmi.

The *Kalika Purana* establishes *Nirriti* as Mother Earth who brings up all sorts of beings, virtuous or viced as well. So the deity is not completely a demon, but a blend of positive and negative characteristics.

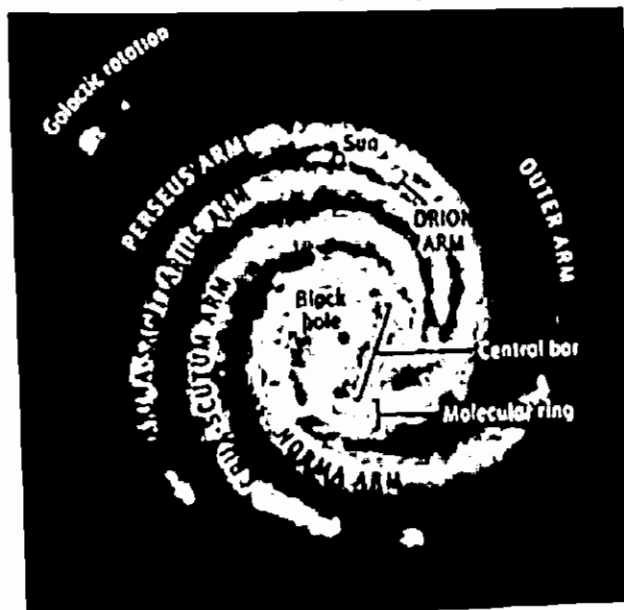
Physical Properties

Lambda Scorpii, the junction star of Moola, is an orange-coloured star about seventeen times bigger in radius and 104 times luminous than the Sun. It seemingly lies almost on the Stringer (just to the east of it) of the celestial Scorpion at the cusp location of rashis *Vrishchika* and *Dhanu* about 570 light-years away.

It was traditionally known as *Shaula* which is derived from Arabic *Al-Sawla* (The raised tail). We know that an apparent full view of the Scorpion is possible to witness from Indian region and this is the only rashi that goes with its namesake.

The Galactic center is a black hole away from earth in the direction of *Dhanu* rashi where the Milky Way appears brightest. The Milky Way is a wheel-like formation of more than 100000000000 stars and its center is surrounded by several circular formations. Each circle (arm) is named after different clusters of stars. The arm close to the center is known '*The Sagittarius Arm*' where Moola nakshtra region points towards the center.

The Milky Way



Due to hindrance caused by dark black and dense clouds, the center is not possible to witness, but scientists now know a lot about it. Our Sun, a star and other solar objects including Earth lie within the Galaxy. However, astronomers have discovered 2500 other star-families with planets orbiting in our Galaxy like the Solar family.

Our Sun and Earth with other solar bodies do not lie at the centre of the Galaxy rather in a corner. Hence, we see the Galaxy in the night sky like a long milky belt extending from one end to the other.

There are many other Galaxies in the sky and the nearest one among them is *Devayaani* (Andromeda) about 2000000 Light years away and that also looks similar to our Galaxy. The Galaxies in Hindi or Sanskrit are called *Mandakini*. We must know that all stars visible in the celestial region exist within our Mandakini only and out of the very large number of those, we are concerned with the twenty-eight clusters, i.e., the Nakshatras.

Witnessing Moola

It is the second brightest star in the southern sky and visible from northern hemisphere. One can visualise the star on the hook-shaped sting of the Scorpion during July-August every year about 21.00 hours and onwards about 45° above the southern horizon. In the image below *Moola* with its traditional name (*Shaula*) is seen on the sting along with its companion star, while *Jyeshtha* (Antares) is on the heart-region of the Scorpion.



Sutra from Taittiriya Brahmana

निर्गह्यै मूलवर्हिणी । प्रतिभञ्जन्तः परस्तात्प्रतिशृणन्तोऽवस्तात् ॥

'Nakshatra Moolavarhini (Moola) is ascribed to Nirriti. From above or ahead (P.Aashadha of Jala), the deity earns strength of Prtibhanjana (rejoining, reconstructing something). From below (Jyeshtha), sustains energy for cutting or breaking something into pieces.'

Note: Water the root cause of life exists in the next nakshatra (P. Aashadha of Jala), wherefrom the deity earns capability of reconstruction of life that was, by default, cut into pieces, destructed or lost because of the trait of *Shrinat* (being eliminated) of *Jyestha*. The *Aapah*-god deeply connecting with *Agni* (heat) and the Sun-god reside in the three worlds, i.e., sky, earth and beneath the earth. *Aapah*, *Agni* and the *Sun* collectively venture to restore life, state the Vedas. In the *Rigveda* (6.50.7), *Aapah* is ranked as caring parents rendering a healing and soothing touch to all beings:

ओमानमापो मानुषीरमृक्तं घात तोकाय तनयाय शं योः ।

यूयं हिष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्री ।।

'O *Aapah*! You are friendly to mankind and the supreme protector (*Oma*) of all beings. Grant us life and treat us all like your own progeny (*Tokaya*). You, in terms of evolution of life, are the mother of mothers (*Matritama*) and the doctor of doctors for entire inanimate and animate world.'

Thus the Sun (*Mitra*) of *Anuradha*, *Indra* of *Jyestha*, *Nririti* of *Moola* and *Aapah* of P.Aashadha, all combined symbolise the circular motion of birth, death and rebirth as well.

Predictive Attributes

So the forcefulness, dynamism, delving deep in any matter, quest of deep knowledge of science, astrology, herbs medicines, etc., are some positive aspects of *Moola*-birth. On the negative side, it may inspire, imbalance in behaviour, anger, tactfulness, undue ambitions, conceitedness, etc. The eleven prominent stars of *Moola* signify the eleven senses including *Manah* or mind, so the behaviour of humans reflects either side in *Moola*. In any case, the born with *Moola*, more or less, look in a blended form of both types of characteristics. They can accumulate wealth and fame, but on the other hand, they may not be abiding to the set traditions. Interest in deep inclination to occult fields and practice of occult sciences

for progress of their own at the cost of social relations could be prominent in such natives. Obsession is the prime trait of such people. They may have more positive part of above traits when the Moon is strong and however establishes relation with a strongly disposed Graha like Mars, Jupiter or Venus. The decreasing disc of the Moon progressively induces greater negative traits in the native. Conflict between an individual and social values may always be there. The proceeds of self-centeredness starts in Ashwini, becomes higher in Magha and remains at its highest in Moola. *Lord Hanumaan, Pandava Yudhishtira, Mukesh Ambani* are some brilliant examples.

Moola Quadrant 1: natives born in this quadrant may have prominent nose, small eyes, oval face, clear speech, symmetrical teeth with fair complexion and aggressive behaviour. They are always seeking deep knowledge with a tendency to probe and search things and values in their own style. Higher conflict between the moral and the material values and less favour from father or the like relation are other important points.

Moola Quadrant 2: mounted head, stable mind, big eyes, heavy waist, longer chin and some deformity on the nose-tip are some physical traits to note. Such people may exhibit inclination to occult and mysterious realms of knowledge and general practice. At times, they may expose themselves with some creative instinct for art, music and acting.

Moola Quadrant 3: in the third quarter, natives have good sense of humour, educated, discriminating, logical and not much outward in speech. They express themselves in a better way and prefer socialisation. Intellectual bent of their mind, somehow balances the conflict between material and moral values.

Moola Quadrant 4: larger looking body, fair complexion, oval look of belly and soft hair are some symptoms of the born in this quarter. They can exert greater impact through their eyes only without uttering a single word. Poetic ability and good debating power are additional traits. But they, in an assembly, listen to the speakers attentively unless they have spark of reaction. They may have high emotions and ambitions, and can sacrifice their emotional preferences when they have to choose either the emotional or the material world. Even though looking sentimental, they are internally practical and always thinking of their own interest, profit and gain.

Clue from Karma Vipaaka

Moola Quadrant 1: wealth through business, religious disposition, dissatisfaction from children

Moola Quadrant 2: involvement in rituals, strife with siblings, different fields of work in the family, property dispute, ailments

Moola Quadrant 3: fondness of non-organic (junk) or unconventional food items, vices even belonging to a reputed family, wealth, ever tensed

Moola Quadrant 4: adept in trading, stockist of general consumables, cruel nature, lack of progeny, ailing disposition

Auspicious Activities

All benedictory activities including marriage, farming, gardening, starting production, learning skills and specific subjects, opening of a business outlet or office, practice of Mantras, going deep under the surface level, activities related to mines, caves, tunnels and within the oceans, investigation, search or research, writing a book, public performance, medicines- cosmetics, practice of arms and the like

Remdial Measures

- Any of the following Mantras for Propitiation are recommended:

मातेव पुत्रम्पृथिवी पुरीष्यमग्निं स्वे योनावभारुखा ।
तां विश्वैदेवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा विमुंचतु ॥ 1 ॥

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य ।
अन्यमस्मदिच्छसात इत्या नमो देवि निर्ऋते तुभ्यमस्तु ॥ 2 ॥

नीलग्रीवाः शितिकण्ठाः शर्वाऽथः क्षमाचराः ।
तेषां सहस्रयोजनेव धन्वानि तन्मसि ॥ 3 ॥

परं मृत्यो अनु परेहि पन्था यस्त एष इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमीहे मे वीरा बहवो भवन्तु ॥ 4 ॥

खड्गखेटधरं कृष्णं यातुधानं नृवाहनम् ।
ऊर्ध्वकेशं विरूपाक्षं भजे मूलाधिदेवताम् ॥ 4 ॥

- Recitation of Gayatri Mantra, 100000 times, is recommended to perform or get it performed by a learned Brahmana once in the life-time;
- Regular recitation of the Mantra ॐ नमः शिवाय would be beneficial;
- On every Amavasya, donation of rice, reciting the following Mantra is also recommended:

ॐ नमः सवित्रे देवाय वेदवदांगधारिणे ।
पूर्वजन्मकृतं सर्वं मम पापं व्यपोहतु ॥

- Once a year during Moola, happening close to a native's birth day, worship of Goddess Lakshmi is cited in the scriptures as follows:

ॐ लक्ष्मि! देवि! महालक्ष्मि! कमले! सर्वसिद्धिदे!
मम पूर्वकृतं पापं तत्क्षमस्व दयानिधे! ॥

- Then a pair of bullocks, made of silver, should be offered to Lord Shiva in a Shiva temple chanting the following Mantra:

ॐ नन्दिकेश्वर भूतेश गणानामधिपो भवान् ।
मम पूर्वकृतं पापं क्षम्यतां परमेश्वर ॥

- Daily chanting of the following Mantra would prove highly beneficial;

ॐ हिनस्ति दैत्यतेजांसि स्वनेनापूर्य या जगत् ।
सा घण्टा पातु नो देवि पापेभ्योऽघ्नः सुतानिव ॥

- Add sweet porridge (preferably prepared with Gur and Ghee, popularly known as Laapsi), potato, carrot, radish, beet-root, garlic, onion, all edible roots and Tulsi to your daily meals



21

Two Aashadhas: The Teapot

अपाघमप किल्बिषमप कृत्यामपो रपः ।

अपामार्ग त्वमस्मद् अप दुःस्वप्न्यं सुव ॥ *Yajurveda 35.11*

'O Aap! O Apamarga! (A medicinal plant full of purificatory and benedictive properties with Aapah-water) drive away evils, sins, witchcrafts and guiltiness. And drive the evil effect of our dreams away from us.'

विश्वेदेवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपाच्च मन्म ।

मा वो वचांसि परिचक्ष्याणि वोचं सुप्नेष्विद् वो अन्तमा मदेम ॥

Rigveda 6.52.14

'O Vishwedevas! (All gods combined) You who inhabit both heaven and earth, and the grandson of Aapah, listen to mine appropriate invocations performed in this Yajna. Let us not speak derogatory words, but let us be close to you and rejoice in joy and happiness with all worldly blisses you confer on us.'

Vedic Mythology

Both parts of *Ashadhas* derive their names from the Vedic mythology as the cosmic war was too hard to resist for demons in these nakshatras. (यन्नासहन्त तदबाढा)

They respectively appear like an angrily elephant's tusk and alternatively the front side of a bed or a fashionable person. Both the nakshatras reflect tendency to fight back or to resist.

Nakshatras are respectively ruled by *Aapah* (water), one of the chief Vedic deities and *Vishwedevas* (All gods, universal gods).

Miscellaneous Information of Purvaashadha

Zodiac	08 13°20' - 08 26°40'	Varna	Kshatriya	Vision	Blind
Appearance	Elephant's Tusk,	Vashya	Manav	Posture	Head-bent
Deity	Aapah	Yoni	Vanara (Monkey)	Null-Month	None
Tara	2	Gana	Manava	Gotra	Pulaha
Latitude'	06°S28'	Nadi	Madhya	Visha-Ghati (From beginning)	09 h 36 m - 11 h 12 m
Declination	29°S49'	Alphabet	Bhu, Dha Pha, Ddha	Amrit-Ghati (From beginning)	19 h 12 m - 20 h 48 m
Gender	Female	Complexion	Bright	Bird	Cock/Parrot
Element	Wind (Vaayu)	Kulakula	Kula	Caste	Shudra
Tree/Plant/Fruit: Jaamuna (Black Plum)					

Miscellaneous Information of Uttaraashadha

Zodiac	08 26°40' - 09 13°20'	Varna	Kshatriya	Vision	Weak
Appearance	Front of a bed	Vashya	Manav l Jalachara 2-4	Posture	Head- raised
Deity	Vishwedava	Yoni	Nakula (Mongoose)	Null-Month	Jyeshtha, Shravana
Tara	2	Gana	Manava	Gotra	Kratu
Latitude'	011°S03'	Nadi	Antya	Visha-Ghati (From beginning)	08 h 00 m - 09 h 36 m
Declination	26°S16'	Alphabet	Bhai, Bho Ja, Ji	Amrit-Ghati (From beginning)	17 h 36 m - 19 h 12 m
Gender	Female	Complexion	Reddish	Bird	Peacock
Element	Wind (Vaayu)	Kulakula	Akula	Caste	Sudra
Tree/Plant/Fruit: Kathala (The Jack fruit)					

Apah (plural) is described in the Vedas as the root source of life and closely relates to the Sun and Agni according to the *Rigveda* (1.23.17):

अमूर्या उपसूर्ये याभिर्वा सूर्यः सह। ता नो हिन्वंत्वध्वरम्।

'*Aapah* (waters) in contiguity to *Surya* or those, with which the Sun remains in association, should not split (be auspicious) our ritualistic rite.'

In the *Shatapatha Brahmana*, *Aapah* are called *Pranah* (Vital Life-force) आपो वै प्राणाः-

Aitaraiya Brahamna (1.1.1) declares that *Aapah*, originated from the ultimate reality, has four principal forms existing in four different planes:

आत्मा या इदमेक एवाग्र आसीत्। स इमान् लोकान् असृजत्।

अम्भो मरीचिर्भर आपः।

अदोऽम्भः परेण द्यौः प्रतिष्ठा। अन्तरिक्ष मरीचयः।

पृथिवी भरः। या अधस्ता आपः।

'The ultimate soul (ultimate truth) created waters first before creating other worlds. Waters exist in four forms. They are, *Ambhah*, *Marichi*, *Bhara* and *Aapah*.

Ambhah exist in the uppermost planes within the Sun, *Marichi* exists within *Antariksha* (lower sky or clouds), *Bharah* is on earth coming through rains and flowing in rivers and *Aapah* is found underneath earth.'

Aapah is the drinkable or usable form of water as is clearly mentioned in the *Atharvaveda* 1.6.1:

शं नो देवीरभीष्टय आपो भवन्तु पीतये। शं यो रभिस्रवन्तु नः।

'May *Aapah* bestow all favour unto us that remains in form of *Devi* (celstial) waters (solid form), that flows and used to drink (liquid form) and that spreads in all directions (*Gaseous form*). Let all forms of waters be for our wellbeing.'

In the *Rigveda*, *Aapah* is described as nector, purifier of sins and diseases and the sole cause of life. Hence water or *Aapah* finally cause life in association with the Sun.

The deities are responsible for creation, motherly protection from diseases and all worldly comforts. Here is the citation where *Aapah* are ranked as *Bhishak* (doctor, *Vaidya*):

यूयं हिष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतोर्जनित्रीः।

Vishwedevas are the deities who inhabit in the three worlds, i.e., earth, sky and *Dyu* (upper sky). They find mention in the all four Vedas. They represent the collectiveness of all gods and their number extends from 3 to 330000000 gods. Not a single god remains uninvoked in a *Yajna* when *Vishwedevas* are invoked. They collectively disburse life force as reads *Kathaka Samhita* (5.1):

विश्वेषामहं देवानां देवयज्यया प्राणानां सायुज्यं गमेयम्।

They confer all wellbeing on the devotees including longevity with good health and enjoy the most exalted position; (विश्वे वै देवा देवानां यशस्वितमाः) states *Shatapatha Brahmana*, 13.1.28.

In the *Atharvaveda* 2.13.4-5, their benedictory favour is considered essential for good health, longevity and fuller bliss of family with siblings:

एहाश्मानमा तिष्ठाश्मा भवतु ते तनूः।

कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम्॥

यस्य ते वासः प्रथमवास्य हरामस्तं त्वा विश्वेऽवन्तु देवाः।

त्वं त्वा अतस्-सुवृषा वर्धमानमनु जायन्तं बहवः सुजातम्॥

'Come, stand on this sacred stone; let your body turn strong like a stone; let *Vishwedevas* confer longevity extending for one hundred autumns on you.'

'You, the newly born, are given a garment to be worn first, let *Vishwedevas* protect you from all adversities, let them assure your good growth (physical as well as mental) and let many siblings be born after you as by the grace of *Vishwedevas* as you are well born.'

Vishwedevas (delegation of gods, *Vishwe*- all, prominent ones, *Deva*-gods), the ruling deity of it, is a group of gods consisting of at least three to innumerable members as described in the *Atharvaveda*. The *Shatapatha Brahman* enhances the number to be infinite. (अनन्ता विश्वेदेवाः 14.6.1.11)

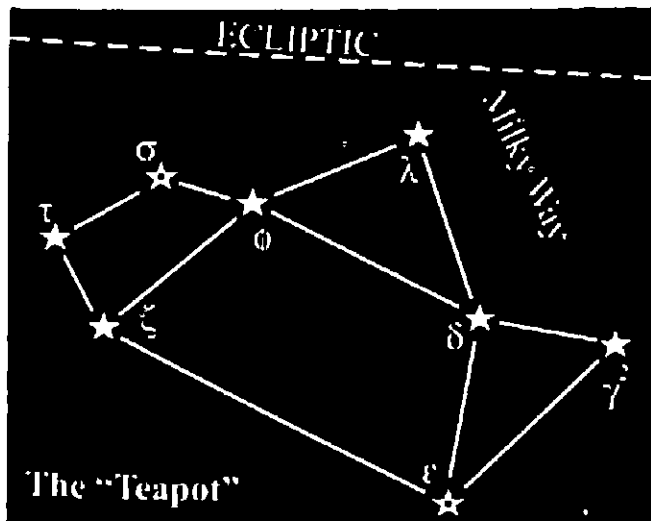
According to the *Kaushitaki Brahmana*, the term includes one to all gods and this delegation of gods is capable to confer all well-beings, longevity, wealth, happiness and renown on the devotee. These two (*Purva* & *Uttara*) are described both ways, sometimes independent and combined.

Physical Properties

Delta Sagittarii is the junction star of *Purvaashadha* and *Sigma Sagittarii* of *Uttaraashadha*. The *Sigma* and *Epsilon* stars are brighter than others and are easily spotted in the southern region of *Dhanu* rashi with the naked eye.

The star *Sagittarii* has six other companions (total 7). They all are known as *Sagittarii* differentiated by prefixing Greek alphabets *Gamma*, *Epsilon*, *Zeta*, *Lambda*, *Sigma*, *Tau* and *Phi*, and form an independent shape of a *Teapot* an alternative name of *Dhanurdhara* (the Archer). Out of these, *Epsilon*, *Delta* and *Lambda* collectively form the cluster of *Purvaashadha*, while *Tau*, *Sigma* and *Phi* form *Uttaraashadha*.

In the picture below, the middle one on the Milky Way (right side) is the principal star of P.Ashadha. And the middle one on the left (*Zeta Sagittarii*) locates on the shoulder of the Archer (as seen from the northern hemisphere). The second from left to right in the top row, is the principal star of U. Ashadha (*Sigma Scorpii*). This constellation, as a whole, is depicted as an archer (*Centaur*-half human half horse) pulling his bow and pointing an arrow onto *Jyeshtha* or *Antares*, heart of the *Scorpion*. Here some faintest stars give outlines of a horse-body as the rashi looks like a *Centaur*, half human, half horse. To complete the Metaphor (*Teapot*), some dense area of the Milky-way is seen on your right hand up above the spout of the pot looking like puff of steam from a boiling kettle. This *Dhanu* rashi region is similarly recognised in various civilisations.



It would be interesting to know, witnessing Dhanu cluster would be like facing the centre of our *Mandakini* (Apex). And this area consists of a large number of highly densed stars. Due to the collective gravitational pull of the Apex, all stars including our Sun with his full-fledged solar family are moving around the centre (Apex). And the Solar system is shifting towards the Apex @ 20 km per second of time. Our earth along with the Moon and other Grahas move around the Sun; the Sun with his family moves around the Apex of the Galaxy and entire population of stars in the Mandakini also move around the same. Nothing is stationary in the universe and thus called *Samsaara*, i.e., slowly creeping. After *Moola*, the one Ashadha rising first is the Purva and rising later towards east is Uttara.

Sigma Sagittarii, the *Yogatara* of *U.Aashadha*, is shown in the previous picture with σ . That is also known as *Nunki*. It is located about 3° south of the ecliptic, so the Moon can occult it frequently while inferior Grahas like Venus can perform the same rarely. The last known occultation of the star was caused by Venus on November 17, 1981. Going with mere technicalities, it can also be occulted by Mars in a highly rare case. As per data, Mars did it on September 3, 423 A.D. Being close to the densest portion of the Milky Way and its Galactic centre, the *Dhanu* region, as a result, comprises of a large number of stars and *Nebulae* (diffused celestial objects).

Contrary to its co-nakshatra, even having the same number (only 2) of prominent stars, it is recognised like a fashionable, easy going and lazy person. Its appearance goes with two front legs of a bed.

Witnessing Ashadhas

During summers, we can visualise Ashadhas in the south-west looking like a quadrangular in the clear sky from late evening and onwards from any location in the north hemisphere. But for the best view of the stars, one should prefer months July and August. The quadrangular (Teapot) is very easy to recognise being one of the brightest stars in the constellation and marks the Teapot's handle with other 3-4 stars. But now we are not much lucky to see the Mandakini because of higher light pollution in urban areas. During boyhood, I regularly observed the Milky Way extending across the sky like a broad white track.

Let your eyes spot the spout of the cosmic Teapot first and go slowly upward. The Dhanu cluster is just above the lid of the Teapot.
Sutra from Taittiriya Brahmana

अपां पूर्वा अषाढा। वर्चः परस्तात्समितिरवस्तात्॥

विश्वेषां देवानामुत्तरा। अभिजयत्परस्तात् अभिजितमवस्तात्॥

'Purvaashadha is of Aapah (waters). The deity Aapah fetches irresistible energy, vigor, strength or courage for victories from above (U.Ashadha of All gods) and from below, derives battle, subversion and destructive abilities.'

'Uttaraashadha is governed by Vishwedeva (All gods in their collectiveness). From above (Abhijit and Shravana), obtains energy for superlative conquering. From below, the deity earns full-fledged victory.'

Note: Comparatively being brighter, U.Aashadha becomes more prominent and thus the hind one (P.Aashadha) derives energy for victories from the next nakshatra. An undefeatable state of being in battles is the common characteristic of both Ashadhas corresponding with their namesake *Ashadha* (unconquerable, unbearable). The word *Varchah* stands for moon, luminosity, aura, brilliance or energy. Initially being one single cluster, the brilliance of the first half of the nakshatra is caused by the latter one. *Samitih* is an assembly or battle, but in this context, battle is a better option that generally results in destruction corresponding with the previous nakshatra (Moola).

With reference to U. Ashadha, the next nakshatra is *Abhijit* having capability of conquering, so the energy of being victorious, is gained from *Abhijit* and that is indicated by using the suffix (क्विप्) form of the *Dhatu* (verb) as *Abhi+Ji*, i.e., the conquerer at all fronts.

Since the nakshatra *Abhijit* is the part and parcel of U.Ashadha and Shravana, so the characteristics of being victorious existing in *Abhijit* naturally become inherent in the latter one. *Abhijitam* is a past participle, expressing final victory (conquered), points out the absorption of the major part of *Abhijit* within U.Ashadha. We know that *Abhijit* extends within the fourth quadrant of U.Ashadha concealing a little part of Shravana. We shall discuss *Abhijit* in detail in the next chapter.

Predictive Attributes

The positive side of the born with P.Ashadha comprises creativity, pious character, healing capability, fixed goals and righteousness with strong persona when the Moon is strong at birth. Aggression, subtle nature and temperament, revengefulness, tending to be on the top and habit not to learn from mistakes would be some negative facets of the born. With unrealistic aspirations and ambitions, they believe to act fast without thinking of all pros and cons. Sometimes they may be cruel and insensitive in their actions followed by regret. They are high-headed and never confess on their blunders. Joy of living at any cost remains the watchword for them. They are moody, self-willed, full of undue self-respect and have less number of true friends. They cannot work under pressure of others or like a sub-ordinate; become annoyed with undemanded advice. They are fond of sipping liquids and are used to go to wash room frequently.

Dheerubhai Ambani, Smriti Irani and Adolf Hitler are examples. *Lord Hanumaan*, according to some authorities, is also considered born in this nakshatra.

P. Ashadha Quadrant 1: strong body, prominent face-nose and ears, clear concepts, proud, confident, ethical as well as spiritual urge, aspiration for becoming famous are important traits; (Barring Venus and Saturn, other Grahas do well here)

P. Ashadha Quadrant 2: attractive personality, good listener, poetic ability, intellectual, hard worker and prosperous; (except Venus, all Grahas are beneficial)

P. Ashadha Quadrant 3: lust for wealth, tall, talkative, luxury loving, happy going and desire to success without much hard work, ; (Barring the Sun and Jupiter, other Grahas are benevolent)

P. Ashadha Quadrant 4: revengeful, faithful to Gurus, habit to grumble, mysterious and secretive nature, material prosperity and love to occult fields. (Barring the Moon, other Grahas result in benevolence)

U.Ashadha natives, full of calmness with hidden aggression are separated from the born with P.Aashadha. Socialisation, helpfulness and remarkable personality, but loneliness in personal life, etc., are some of the salient features of this nakshatra. They like elegance and have traditional bent of mind. They are introspective, venturesome and

practical; never stop before seeing the final victory or completion of the task assigned. They have full faith in alliances. They can not afford any calumny, so move ahead very carefully; are very particular about dressing sense of self as well as of those coming into contact. They are sweet-tongued, clever in interactions and skilled in their field of work. Blending of Arrogance & Aggression is found in U. Ashadha. *Jyoti Basu, Mrs. Indira Gandhi* and *Shalya* (commander-in Chief of *Kaurava* army after *Karna*) are examples. *Swami Vivekanand* was born with this nakshatra in lagna.

U. Ashadha Quadrant 1: longish oval face, sincere in speech, some disorder in legs, self-pride, righteousness, self-confidence, successful ventures and superiority in mind

U. Ashadha Quadrant 2: gap in front teeth, balanced body, well focussed on goals, material success, love to be powerful, well known, instable finances, involved in fine arts and stage shows

U. Ashadha Quadrant 3: clever, attraction towards opposite gender, talkative, thirst of knowledge or worldly success, faithful to the family and successes appears through association

U. Ashadha Quadrant 4: intelligent, love to music or singing, well supported by friends and supporters, conflict between material and spiritual planes and balancing the same intelligently

Clue from Karma Vipaka

P. Ashadha Quadrant 1: wealth, knowledge, education, later corrupted because of opposite gender

P. Ashadha Quadrant 2: business, wealth, noble spouse, loss of wealth due to over trust, lack of progeny, ailing disposition

P. Ashadha Quadrant 3: wealth, all worldly comforts, loss due to government, disease in the family

P. Ashadha Quadrant 4: connection with flowers, breach of trust in money matters, ailing spouse

U. Ashadha Quadrant 1: businessman, connection with animals or their body parts, vices, wealth, less number of male progeny, diseases

U. Ashadha Quadrant 2: illusive acts, knowledge of foreign language, unethical habits, greedy, diseases, wealthy disposition

U. Ashadha Quadrant 3: greedy sister, wealth, bliss of progeny, noble spouse

U. Ashadha Quadrant 4: wealth from donations, diseases, knowledgeable, disregard to caste system

Auspicious Activities

P. Ashadha is recommended for all activities related to water. Travel overseas, water supply, water resources, purchasing ornaments, repair work in buildings, pleasing manes, farming, piercing ears, treatment, surgery and the like.

During transit of the Moon in U. Ashadha, marriage, all benedictory activities, installing deity, laying foundation, fixing territories, division of land and property, learning skills, crowning, entering new house, development of cities, plan of construction and the like are recommended to perform.

Remdial Measures

- Any of the following Mantras for Propitiation is recommended.
- Mantras for P.Ashadha:

शं नो देवीरभीष्टय आपो भवन्तु पीतये ।

शं यो रभिस्रवन्तु नः ॥ 1 ॥

आपो हिष्ठा मयोभुवस्तान् ऊर्जे दधातन । महेरणाय चक्षसे ।

यो वः शिवतमो रसस्तस्य भाजयते ह नः । उशतीरिव मातरः ।

तस्मा अरं गमाम वो । यस्य क्षयाय जिन्वथ ।

आपो च नः यथा च नः ॥ 2 ॥

आषाढादेवता नित्यमापः सन्तु शुभावहाः ।

समुद्रगतरंगिण्यो ह्लादिन्यः सर्वदेहिनाम् ॥ 3 ॥

- Mantras for U.Ashadha:

एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः ।

कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥ 1 ॥

विश्वानि देव सवितर् दुरितानि परासुव ।

यद् भद्रं तन्न आसुव ॥ 2 ॥

विश्वेदेवा ऋतावृध ऋतुभिर्हवनश्रुतः । जुषन्तां युग्यं पयः ॥ 3 ॥

विश्वान् देवानहं वन्देऽष्टादशतारदेवताम्।

श्रीपुष्टिकीर्तिघीदात्रीं सर्वपापापनुत्तये॥ 4॥

- Recitation of Gayatri Mantra, 10000 times, plantation and care of trees and Tula-Daana (donation of food-grains worth weight of the native) are recommended;
- Regular recitation of the Mantra ॐ नमः शिवाय and ॐ नमो भगवते वासुदेवाय would be beneficial;
- Once a year during Ashadhas, happening close to a native's birth day, worship of Goddess Lakshmi is cited in the scriptures as follows:

ॐ लक्ष्मि! देवि! महालक्ष्मि! कमले! सर्वसिद्धिदे!

मम पूर्वकृतं पापं तत्क्षमस्व दयानिधे!॥'

- Fasting on the Saptami Tithi coinciding with Sunday (Ravi-Saptami) should be observed for seven years;
- Add sweet porridge (preferably prepared with Gur and Ghee, popularly known as Laapsi), Kheer, sweet made of Til, coconut, sweet prepared of horse gram flour, pumpkin, all goards, cucumber, cow milk and cow Ghee to your daily meals.



22

Abhijit: The Fallen Pole Star

ध्रुवायां त्वा दिशि पुरा संवृत्तः स्वधायामा दधामि
बाहुच्युता पृथिवी द्यामिवोपरि॥ *Atharvaveda 18.3.34*

'As Earth, during the course of its rotation on its axis (Bahu-angle), shifts (Chyuta) slightly, hence replaces the stars on the very location at the highest latitudes in the sky. Long ago, you were in the north direction (at Polar location). We consider the current star of north by putting that in Swadha (special oblations).'

Vedic Mythology

The word 'Abhijit' means, 'all-time victorious' or 'the one who can not be defeated'. (Abhi+ Ji+quip) The nakshatra exists very far away from the ecliptic ($61^{\circ}N04'$) and about 39° north of the celestial equator. Its extension, as compared with other nakshatras ($13^{\circ}20'$), is very small as it comprises of $04^{\circ}13'20''$ only of the zodiac in the region of Makara rashi. It covers the fourth quarter of U.Ashadha ($03^{\circ}20'$) and the one-fifteenth portion of the first quarter of Shravana ($00^{\circ}53'20''$).

In the Mahabharata, sage Vedavyasa refers to the *falling of Abhijit* from its polar position and it is a fact duly supported by the modern astronomers. *Tattireeya Brahman* clarifies its position between *Ashadhas* and *Shravana*. *Abhijit*, in western astronomy, is known as *Vega* originated from an Arabic word *Waqi* derived from an Arabic phrase *An-nasar-al-Waqi* (the falling eagle) and both the words mean 'falling'.

Miscellaneous Information of Abhijit

<i>Zodiac</i>	09 06°40' 0910°53'20'	<i>Varna</i>	<i>Vaishy</i>	<i>Vision</i>	<i>One-eyed</i>
<i>Appearance</i>	Triangle	<i>Vashya</i>	<i>Jalachara</i>	<i>Posture</i>	<i>not stated</i>
<i>Deity</i>	Brahma / Krishna	<i>Yoni</i>	Nakula (Mongoose)	<i>Null-Month</i>	<i>not stated</i>
<i>Tara</i>	3	<i>Gana</i>	Manava	<i>Gotra</i>	Marichi
<i>Latitude'</i>	61°N44'	<i>Nadi</i>	Antya	<i>Visha-Ghati</i> (From beginning)	<i>not stated</i>
<i>Declination</i>	38°N48'	<i>Alphabet</i>	Ju, Jai, Jo, Kha	<i>Amrit-Ghati</i> (From beginning)	<i>not stated</i>
<i>Gender</i>	<i>not stated</i>	<i>Complexion</i>	White-blue	<i>Bird</i>	<i>not stated</i>
<i>Element</i>	<i>not stated</i>	<i>Kulakula</i>	Kulakula	<i>Caste</i>	<i>not stated</i>
<i>Tree/Plant/Fruit: not stated</i>					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

It is the most brilliant star amongst all nakshatras with 0.03 magnitudes. According to the modern science, it locates within the *Lyra (Veena)* cluster in the northern hemisphere. Persians and Arabs respectively call it *Sanj-Rumi* (Lyra of Rome) and *Al-Sanj (Veena)*.

Vedic sages were quite aware of the precession of equinoxes causing the axis of our earth shift as described in the Atharvaveda, Ch.18, 25-35. The Mantras repeat the portion बाहुच्युता पृथिवी द्वाविधोपरि eleven times with reference of all directions. *Baahu*, the Sanskrit word in geomatry, is 'arm of an angle' and *Chyuta* is 'gradual shift'.

Earth's rotational axis is an imaginary straight tilt line passing through the North and the South Pole. Due to the gravitational pull from the Sun, the Moon and other Grahas, the axial tilt of earth oscillates between 22.1° to 24.5° . It is because of the wobbling motion of the axis around itself from west to east. This phenomenon is technically known as *Precision of Equinoxes*. And thus we see stars shifting from east to west. Earth's axis consumes about 25800 years to complete one full cycle.

Hence, the star arriving at or around the North Pole is not fixed forever. Abhijit (Vega) remained the Pole Star far before the Mahabharata age and also during the Vedic age as indicated in the above Mantra. Modern astronomers also opine that around 12900 years ago, Abhijit was in the proximity of the Pole-point and again after another 12900 years, Abhijit would be the Pole-star. Here we should also refer to the dialogue between *Indra* and *Skanda*, stated by Vedavyas in the Vana-parva, Ch. 230, 8-9 of Mahabharata:

अभिजित् स्पर्धमाना तु रोहिण्या कन्यसी स्वसा ।

इच्छन्ती ज्येष्ठतां देवी तपस्तप्तुं वनं गता ॥

तत्र मूढोऽस्मि भद्रं ते नक्षत्रं गगनाच्च च्युतम् ।

'Abhijit, (0.3 magnitude) the brightest star, contesting against Rohini (0.85 magnitude), in terms of magnitudes, aspired to be the highest again. So she went to forests (Vanam) for penance as was fallen from her position.'

The present Pole star, enjoying the position for last 2000 years, is about 1° away from the Pole-point and would reach at the nearest location in 2102 AD. Afterward, it will be drifting away and another star will replace it. By the time, stars existing in the *Laghu-*

Saptarshi Mandal (Ursa Minor) will be replacing the Dhruva-Tara. The current Dhruva is known as Alpha star of Lyrae cluster, while during 1000 BC, Beta was the Dhruv-Tara as Greeks and Arabs respectively called it *Polos* (Polar star) and *Kutub-Al-Shumali* (the northern most star). In the Bhagvat-Gita, Lord Krishna, underlining its importance, states, '*Amongst the nakshatras, I am Abhijit*'.

According to Yajurveda, it is an intercalary nakshatra falling between Ashadhas and Shravana used to fulfil the requirement of a lunar month. The Moon completes one full cycle of the zodiac within 27 days, 7 hours, 43 minutes and 12 seconds and Vedic sages, in order to accommodate the period over and above 27 days (7h 43m 12s) included this additional nakshatra. Readers should recall, sages considered the clusters to be the nakshatras and rashis as well that exist in the proximity of ecliptic only.

Atharvaveda, Ch. 18 divides the celestial region into four quarters, east, south, west and north. After that the *Dhruva* (the fixed) sector is mentioned indicating the Dhruva or Polar point. Further, the upwards quarter (*Oordhva*) is stated indicating entire celestial region overhead within the limits of human eye. Such description makes us convince that the stars, due to the rotational move or shift of our earth, look shifted from their location at any given point of time.

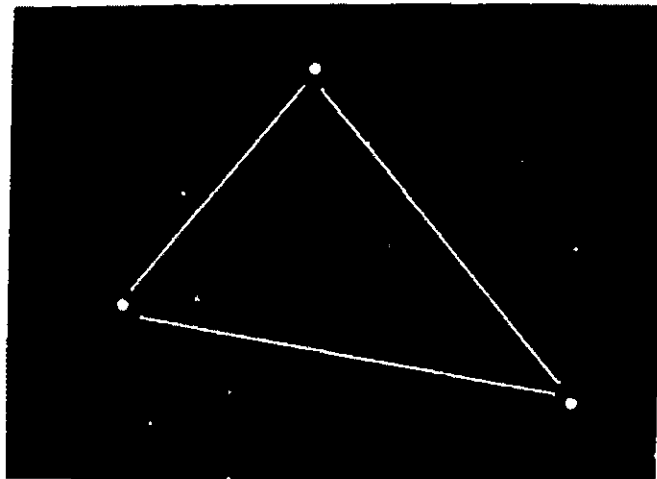
Physical Attributes

The brightest star of the northern sky lies in the *Lyra* cluster and nowadays is called *Alpha Lyrae*. It is close to the Sun at about 26 light years, about 2.5 times greater in radius and forty times more luminous than the Sun. This spins and rotates at a speed of 236 km per second at the equator. It is a blue-white hued star and is surrounded by circumstellar dust.

Witnessing Abhijit

From northern latitudes, it is easy to spot forming a beautiful triangle with *Altair* (Shravana) and *Deneb* (star between Dhanishtha and Shatabhisha). This triangle, in the west, is better known as *Summer Triangle*. *Deneb* is about 20° east and *Altair* about 25° south-west of it. During summers, one can witness Abhijit after late evening from north latitudes while from south latitudes; it is visible in the early morning hours even in a moonlit night because of its brightness. It

is located on the vertex of the Triangle (on the top of the image). Abhijit star never sets below the horizon for those witnessing it from higher north latitudes. Abhijit can be seen throughout the year.



Sutra from Taittiriya Brahmana

No Sutra is stated. *Vedanga Jyotisha*, the most ancient treatise on Vedic astronomy, does not include Abhijit.

Future Pole Star

Eraai would be the next future Pole Star somewhere between 3000 -4000 AD. It will replace our present day *Dhuva-Tar*, *Alpha Ursae Minor* or *Polaris*. There are total 14 stars lining up to be the pole star in future millenniums including Abhijit. Amongst them, only three will be within the closest to the Pole-point, i.e., *Polaris* (0.5°), *Alpha Draconis* (0.2°) and *Tau Herculis* (1°), while Vega or Abhijit remains within 5° in the cycle of almost 26000 years.



23

Shravana: Holy Foot-Prints of Lord Vishnu

विष्णो रराटमसि विष्णोः श्नप्तेस्थो विष्णोः

स्यूरसि विष्णोः ध्रुवोसि।

वैष्णवमसि विष्णवे त्वा॥ Yajurveda 5.21

'Entire universe is the all-pervasive from of Lord Vishnu (Vishnoh Raratama) and he is the sole cause of all worlds and their spread existing in the universe (Snptrestha). Entire creation is caused by eternal Vishnu (Vaishnavam), O Vishnu! We invoke you here (in this Yajna).'

Vedic Mythology

Shravana has three prominent stars forming a shape looking like *Garuda* (mythological carrier of Lord Vishnu), also known as *Tarkshya* and *Garutman*, ready to fly.

The word *Tarkshya* means, consisting of *Tri*-three, *Riksha*-stars while the latter one is a synonym to *Garuda*. Its ruling deity, therefore, in the Vedic scriptures, is cited to be *Garuda* or *Tarkshya*. The deity signifies pace and velocity. In the Vedas, the deity is described with an adjective *Arishtanaimi*, i.e., the one whose chariot has ever perishing spokes. The same is also there in the *Shatapatha Brahmana* (8.6.1.19) depicting the deity as the commander of commanders (*Senani Gramani*): तार्क्ष्यश्चारिष्टनेमिश्च सेनानी ग्रामण्याविति।

In the *Atharvaveda* (7.85.1), the deity is prayed for benediction that was initially considered as *Ashwa* (horse or the Sun) and later as *Garuda*, the carrier of Lord Vishnu:

Miscellaneous Information of Shravana

<i>Zodiac</i>	09 10°00' 0923°20'	<i>Varna</i>	Vaishy	<i>Vision</i>	Proper-eyed
<i>Appearance</i>	Three steps	<i>Vashya</i>	Jalachara	<i>Posture</i>	Head-raised
<i>Deity</i>	Vishnu/ Garuda	<i>Yoni</i>	Vanara (Monkey)	<i>Null-Month</i>	<i>Shravana, Magha</i>
<i>Tara</i>	3	<i>Gana</i>	Deva	<i>Gotra</i>	Vasishtha
<i>Latitude'</i>	29°N18'	<i>Nadi</i>	Antya	<i>Visha-Ghati (From beginning)</i>	4 h 00m - 5h 03m
<i>Declination</i>	08°N05'	<i>Alphabet</i>	Khi, Khu, Khai, Kho	<i>Amrit-Ghati (From beginning)</i>	13h 12m - 14h 48m
<i>Gender</i>	Male	<i>Complexion</i>	Dark	<i>Bird</i>	Peacock
<i>Element</i>	Wind (Vaayu)	<i>Akula</i>	Kulakula	<i>Caste</i>	Vaishy
Tree/Plant/Fruit: Aak (<i>Calotropis gigantea</i>)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

त्यम् षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम्।
अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम॥

That is: 'we invoke Tarkshya for benedictory effects that moves faster (Vaajinam); praised by gods (Devajootam); the mightiest among charioteers (Sahovanam); drives chariots faster (Tarutaram); equipped with everperishing weapons and chariot (Arishtanaimi); conquerer of all armies and is adorned with dynamic speed (Aashum).'

Again in the same chapter, hymn 88.1, the deity is addressed as *Garutman* (Garuda) where he is described as the slayer of serpents and the knower of herbs useful to prepare anti-dots of snake's venom:

अपेह्यारिरस्यरिर्वा असि। विषे विषमपृक्था विषमिद्धा अपृक्थाः।
अहिमिवाभ्यपेहि तं जहि॥

That is: 'O *Garutman*! We invoke you to abolish our venomous enemies and serpents. Please do come and eliminate the serpents who can instil venom in our body.'

In the *Puranas*, its three stars are recognised as the three foot-steps of Lord Vishnu during *Vaamanavatara* (incarnation of Lord Vishnu), so later the nakshatra is ascribed to Lord *Vishnu* as the ruling deity of it. During *Vamanavatara*, Lord Vishnu chartered three worlds in his three steps, thus also known as *Tri-* three *Vikrama*-foot-steps. In the *Atharvaveda*, one hymn is dedicated to Vishnu who is *Urugaya* (vividly praised) and is mainly present in the three worlds, i.e, earth (*Bhu*), lower sky (*Bhuvah*) and higher sky (*Swah*):

दिवो विष्णु उत वा पृथिव्या महो विष्णु उरोरन्तरिक्षात्॥
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा॥

'Lord *Vishnu* pervades *Diwah*, *Prithivi* and *Antariksha*, the three worlds.'

'All worlds, chartered in three *Vikrama* (steps) only, are protected well by Lord *Vishnu*.'

The word *Shravana* itself means, ear and act of listening to. *Shrona* is an alternative name used in Vedic literature meaning the one who lays enemies in ambush.

It is one of the four stars depicting the shape of *Swastika* as discussed earlier (vide supra, *Chitra*). It constitutes one opposing

pair with *Pushya*. In the *Atharvaveda*, seven hymns are considered belonging to *Garuda*. It would be of interest that the star lies in the constellation *Aquila* (large eagle) located on its neck or head with outstretched wings, say westerners. The larger bird is recognised by Indian seers as *Garuda*, a large mythological eagle-like bird.

Physical Properties

Altair, the junction star of *Shravana* is the one of our neighboring stars that locates within *Aquilae* constellation (*Garuda*). It is the twelfth brightest star in the night sky about 16.7 Light years away from the Sun. It exists about 29° north of the ecliptic and is about eleven times brighter than the Sun. The star is distinct as it consumes only 10 hours to spin once on its axis.

Because of its higher rate of rotation, in contrast to 24 hours of our earth, is flattened at its poles. In terms of magnitudes, it is an unusually variant star exhibiting more than 7 variants of brightness with modes of waxing and waning. And this fairly corresponds with the Vedic texts where the star is related with much higher velocity. The star is about eleven times luminous with 7277 celcius surface temperature (Sun 6000 C) and can doom life on earth, if it were substituted to our Sun.

Witnessing Shravana

In the last chapter, we described the *Summer Triangle* visible after evening in the northern hemisphere during summers and autmns. Please refer to the image given in the previous chapter where Altair (*Shravana*) lies on your right hand vertex. One can recognise the star easily. It has two fainter companion stars on either side of it. These three stars (including *Shravana* or Altair) look as walking side by side and arm-in arm across the sphere.

From June to September, about 90 minutes after sunset, within a span of less than 3 hours, the star could be seen progressively approaching from the western horizon to the meridian. It will look flying eastward through the Milky Way.

Sutra from Taittiriya Brahmana

विष्णोः श्रोणा। पृच्छमानाः परस्तात् पन्था अवस्तात्।।

'*Shravana (Shrona)* is of Lord Vishnu. From ahead or above (*Dhanishtha*), the nakshatra is aspiring, enquiring or aiming, from below (*U.Ashadha*), thinks of path already travelled.'

Note: The verb (*Dhatu*) *Prichch* stands for, to enquire, to aspire, to obtain. *Dhanishtha*, next in order, belongs to *Vashus* (wealth and prosperity). As we said, *Garuda* looks flying eastward towards *Dahnishtha* perhaps aspiring wealth or all worldly comforts, having covered a long way (*Panthah*) from *U.Ashadha* showing all-victory of gods emphasizing upon a restless unsteady move of the nakshatra deity.

The deity (*Vishnu*) is all-pervasive, responsible for sustenance and is undefeated, so ever active and full of pace. The Sanskrit word *Shrona* does not express sense of cripples (lame move) as is rooted from the verb *Shron+Ach*, thus means to assemble, to thicken. Although the word additionally means 'Lame', but no way, corresponds with the unsteady move of *Grauda* or *Vishnu*. So we have to take the word conveying ability to eliminate enemies rapidly in a war or ambush.

Predictive Attributes

Natives born with *Shravana* are venturesome as well as religious; are interested in listening sermons, medication with good hearing capability, sports, adventures, special faculty of speech, Mantras and higher level of self-consciousness. They may have long ears. Earning through vocal actions, learning through listening, poetic ability, insertion of poems and couplets to their speech, inquisitiveness, fondness of Yoga, aspiring fame and early aging are some other characteristics. Such people do not easily get impressed.

Acting, writing, speech, debating, legal activities, teaching, preaching, consultancy, sports, languages, medication, medicines and media related activities are suitable for their professional pursuits. They are fond of travelling and do profession widely spread over the country. They also listen to their inner voice. They preserve knowledge obtained through listening. Film actress *Sadhana* and *Baba Ramdev* are brilliant examples.

Shravana Quadrant 1: gap between front teeth, speaking slowly, prominent forehead, slim arms, slim body not corresponding

with the size of forehead, scattered hair, consciousness, ambitions, logical approach, etc., are prominent points;

Shravana Quadrant 2: firm determination, courtesy with diplomacy, music, acting, fine arts, designing, public domains, organisational activities, artistic taste and the like

Shravana Quadrant 3: attractive personality, well versed in speech and conversation, keenness to learn every thing, communication, mass media, writing, etc.

Shravana Quadrant 4: good moral character, better capability to understand all pros and cons, analyst, intelligent, scholarly disposition, good speaker with elegance, strict nature, soft arms and legs, intelligent

Clue from Karma Vipaka

Shravana Quadrant 1: committing breach of trust, educated, wealthy, irregular body temperature, barren spouse or conceiving one time only

Shravana Quadrant 2: wealth, friendship with wicked people, connection with wool or threads, extra physical relations, ailing disposition, interrupted chain of lineage

Shravana Quadrant 3: dealing in consumables-vehicles-leather, cruel-earning spouse with inferior health conditions, loss of progeny

Shravana Quadrant 4: dishonest, cheating tendency, wealth, lesser comfort of progeny

Auspicious Activities

Marriage, other benedictory activities, rituals, resolutions, learning, installing deity, conception of a child, purchasing or wearing new clothes-ornaments- precious items, crowning the king, joining a position, entering a new house, farming, gardening, journey, preparation of medicines, treatment, beginning new ventures, adventurous activities, performance in sports, exhibition, social performance, social interactions, listening to advice or meditation, reading writing, study of languages and classical principles, organising, political acts and the like are recommended to perform during Shravana transit of the Moon.

Remdial Measures

- Any of the following Mantras for Propitiation is recommended for propitiation:

विष्णो रराटमसि विष्णोः इनप्नेस्थो विष्णोः

स्यूरसि विष्णोः ध्रुवोसि।

वैष्णवमसि विष्णवे त्वा॥ 1॥

इदं विष्णुर्विचक्रमे त्रेधानिदधे पदम्।

समूढमस्यपांसुरे स्वाहा॥ 2॥

ॐ नमो भगवते वासुदेवाय॥ 3॥

कृष्णाय वासुदेवाय हरये परमात्मने।

प्रणतक्लेशनाशाय गोविन्दाय नमो नमः॥ 4॥

शान्ताकारं चतुर्हस्तं श्रोणानक्षत्रवल्लभम्॥

विष्णुं कमलपत्राक्षं ध्यायेद् गरुडवाहनम्॥ 5॥

- Recitation of Gayatri Mantra, 10000 times, donation of food-grains—Ghee-coconuts-drinking water are recommended to mitigate the evil caused by a weak disposition of the nakshatra;
- Regular recitation of the Mantra ॐ नमः शिवाय and the *Vishnu-Sahasranama* would be beneficial;
- Once a year during Shravana happening close to a native's birth day, worship of Lord Vishnu, non stop recitation of *Ramacharitmanas*, Ram-Raksha-Stotra are cited in the scriptures;
- Add sweet Kheer, coconut, Petha (sweetened ash/wax gourd), vegetable of pumpkin, all goards, cucumber, cow milk, cow butter and cow Ghee to your daily meals.



Dhanishtha: **The Riches**

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम्।

देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुखा कामयुक्षः॥

Yajurveda 1.3

'All worlds are retained due to the strength of the sanctity of Vasu-gods. Vasu-entity is the one who holds worlds in various manners. Vasus are directed to do so by Savita-god (progenitor of all gods). Savita-god regularly performs purification of Vasus (gods of environment) and that Savita, along with Vasus, may fulfil our all desires for knowledge and well-beings through their hundreds rather thousands ways of benediction.'

Vedic Mythology

Dhanishtha is presided over by *Ashta-Vasus*. The eight are collectively known as *Vasu*. According to the Vedic texts, they are cited below:

Brihadaranyaka, Shatapatha Brahmana	Mahabharata	Nomenclature of Vasu-Gana	
		Meaning	Vishnu Purana alternates
<i>Agni</i>	<i>Anala</i>	Fire god	
<i>Vaayu</i>	<i>Anila</i>	Wind god	
<i>Varuna</i>	<i>Aapah</i>	Jala god	
<i>Dyu</i>	<i>Prabhas</i>	Ether/Aakash	Rays of 27 nakshatras
<i>Prithvi</i>	<i>Dharah/Dahra</i>	Earth	Dhruva

Miscellaneous Information of Dhanishtha

<i>Zodiac</i>	0923°20' - 10 06°40'	<i>Varna</i>	Vaishya 1,2 Sudra 3,4	<i>Vision</i>	Blind
<i>Appearance</i>	Musical drum	<i>Vashya</i>	Jakchara 1,2 Manav 3,4	<i>Posture</i>	Head- raised
<i>Deity</i>	Vasu	<i>Yoni</i>	Simha (Loin)	<i>Null-Month</i>	<i>Aashadha</i>
<i>Tara</i>	4	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Amgira
<i>Latitude'</i>	31°N55'	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (From beginning)	4 h- 00 m 5h 03 m
<i>Declination</i>	14°N40'	<i>Alphabet</i>	Ga, Gi,, Gu, Gai	<i>Amrit-Ghati</i> (From beginning)	13 h 12m- 14 h 48 m
<i>Gender</i>	Female	<i>Complexion</i>	Bright	<i>Bird</i>	Peacock
<i>Element</i>	Aakash (Ether)	<i>Akula</i>	Kula	<i>Caste</i>	Kshatriya
Tree/Plant/Fruit: Shami/ Semar (the silk cotton tree)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

Brihadaranyaka, Shatapatha Brahmana	Mahabharata	Nomenclature of Vasu-Gana	
		Meaning	Vishnu Purana alternates
<i>Aditaya</i>	<i>Pratyusha</i>	Sun/Morning sun	
<i>Chandramah</i>	<i>Soma</i>	Moon	
<i>Nakshatrani</i>	<i>Dhruva</i>	Dhruva representing All nakshatras	

In the Vedas, several gods are mentioned in a team form (*Gana*), looking after the worlds from different aspects like *Aditya-Gana* (12), *Marutd-Gana* (7 or 49), *Vishwedeva-Gana* (33), *Rudra-Gana* (11) and *Vasu-Gana* (8).

The number cited here is symbolic as this exceeds upto considerably higher number at times. The *Taittiriya Brahmana* states *Vasus* to be eight in number, while *Taittiriya Samhita* enhances the number upto 333. Here are the relevant quotes:

अष्टौ देवा वसवो सोम्यासः॥ T.B. 3.1.2.6

तेन त्रीणि च शतान्यसृजन्त त्रयस्त्रिंशतं च॥ T.S. 5.5.2.6

Vasus are mainly connected with *Rudras* and *Adityas*, so seem to be the gods of environment who surround our earth and protect life on the globe:

वसते आच्छादयन्ति तस्माद् वसव उच्यन्ते॥ Nirukta 12.41

Shatapatha Brahmana (1.3.4.12) describes the *Rudras*, the *Adityas* and the *Vasus* collectively taking care of life: एते वै त्रयो देवा यद् वसवो रुद्रा आदित्याः॥

Thus the entity directly belongs to the ecological environment mainly pertaining to *Vaayu* and *Agni* (air and heat) that is essential for life.

The word *Vasu*, literally means, wealth and riches concealed within *Prithvi*, thus *Prithvi* is also known as *Vasudha*, *Vasundhara* (reservoir of *Vasu*). *Vasu*, in its physical form, means wealth, while in its subtle form, means protection of life from darkness, diseases and proper function of the world. *Atharvaveda* (7.97.3) clarifies it thus:

यानावह उशतो देव देवास्तान् प्रेरय स्व अग्ने सधस्थे।

जक्षिवांसः पपिवांसो मधून्यस्य धत्त वसवो वसुनि।

'O Agni! All gods, whom you initially inspired for existence of life here, let them nurture lives of those who live here depending on food, water and other sort of foods compatible for life; and make them rich in terms of all physical, mental and material wellness.'

Hence, *Dhanishtha* itself literally means, the richest one. Let us corelate the eight *Vasus* with the life-force. Out of eight, *Agni*, *Vaayu*, *Jala*, *Aakash* and *Prithvi* are five basic elements (*Pancha-Tattva*), while the Sun and the Moon (connected with earth), all combined cause life. *Dhruva* is the pole area of our earth (geographic and magnetic both) that forms the basis of life by virtue of days, nights, seasons and storage of ice responsible for maintenance of the sea level. Hence *Vasu* is the material, non-material and instrumental causes, in their collective form, causing, nurturing and protecting life on earth. In the Vedic texts, the nakshatra is also called *Shravishtha*.

Physical Properties

Four prominent stars of *Dhanishtha* emerge like a musical drum (*Mridanga*) with about 114 fainted stars depicting seven horizontal rows looking like tied ropes of the instrument. In other civilisations, it is recognised like '*majestically resting lion having had a lion's share*'.

Its principal star *Beta Delphini*, also known as *Rotanev* is about 97 light-years away from Earth with magnitude about 3.6 making this appear blue- white-hued with a powerful telescope. It is about 24 times luminous than the Sun and about 101 light years away from us.

Out of four, the two stars orbit each other within a period of 27 years and are separated with about 44' arc seconds.

The principal star itself is a binary star with two companions respectively known as *Beta Delphini-a*, *Beta Delphini-b*. It is about 32° north of the ecliptic, so does not subject to be occulted by any *Graha* including the Moon.

Witnessing Dhanishtha

The star is easy to see at latitudes within 90° north to 70° south in the northern sky after sunset to the early morning from summers to winters. Travelling about 15° north-east of *Shravana*, you will find *Dhanishtha*.

It is located in the constellation *Delphinus* (Dolphin), known in ancient India as *Shishumaara* (an ocean creature). This is the smallest constellation in the northern sky falling within Makara and Kumbha rashi regions consisting of Beta Delphini, the brightest star in the region.

It is best seen during September after 9 PM when you let your vision travel to the point where the *Mandakini* (Milky Way) looks divided into two flows. You will find *Deneb* on one end of the Summer Triangle, *Abhijit* in the west of it and *Shravana* in south.

About 15° north-east of *Shravana*, you will be witnessing *Dhanishtha* with the brightest star *Beta Delphini* with other brighter 3-4 stars with seven horizontal rows of fainter stars.

Sutra from Taittiriya Brahmana

वसुनां श्रविष्ठाः । भूतं परस्ताद् भूतिरवस्तात् ।।

'*Shravishtha* (*Dhanishtha*) is of *Vasu-gods*. From above (*Shatabhisha* of *Varuna*), the *nakshatra* earns strength of *Bhutam* (the five elements) and from below (*Shravana* of *Vishnu*), *Bhutam* (creation, beings, eight sorts of riches of Lord *Vishnu*, prosperity, Goddess *Lakshmi*).'

Note: the word *Bhutam* collectively indicates all the five elements (*Prithvi, Jala, Vaayu, Aakash* and *Agni*), *Varuna*, the ocean god, surrounds the globe and also the celestial region (vide infra) and forms a solid base of life. He is appointed by Lord *Vishnu* to construct and maintain the way for the solar functions.

Bhuti is the name of Goddess *Lakshmi*, all-prosperity and wealth and also the eight or eighteen *Siddhis* (ultimate opulence) of Lord *Shiva* or Lord *Vishnu*. They are:

1. *Anima* (utmost subtlety), 2. *Mahima*- (ultimate greatness),
3. *Laghima* (minute among the minutests), 4. *Praapti* (ultimate power to achieve any thing), 5. *Prakaamy*a (all-pervasiveness),
6. *Ishita* (lordship over the lords), 7. *Vashita* (ultimate control)
8. *Kaamavsayita* (accomplishment of each and every desire).

Following ten with above are the 18 *Siddhis*:

1. *Sarvajna* (knower of every thing), 2. *Doorashravanam* (utmost distant entity), 3. *Parakaayapravesha* (entering body of other being),
4. *Vaaksiddhi* (coming true what one utters), 5. *Kalpavriksha* (ultimate power to fulfil all desires), 6-8 *Srishti-Samhara-Ishita* (power to

create, to sustain and to annihilate), 9. *Amarta* (immortality), 10. *Sarvanga* (precise in all respect).

And that all fairly goes with Lord Vishnu, hence, the deity performs his duties under auspices of Lord Vishnu. (refer to *Shatabhisha* for citations)

Predictive Properties

Patience, spiritual and religious disposition, active, inquisitive, commanding capability, team spirit, sufficient finances, love to nature, cautiousness towards environment and pollution, ambitions, rising up from the grass-root level, simple living even being rich, miserly disposition up to extent, love to music-dance and poetry, reputation, natural inclination towards astronomy-astrology and celestial objects, sweet tongue, transient anger, reward or award from the states and comfortable life in general are the keywords for born in this nakshatra.

In the *Mahabharata*, *Bhishma* is considered born with the Moon in Dhanishtha. *Maulana Azad*, *Shahrookh Khan* and former US President *Nixon* belong to Dhanishtha.

Dhanishtha Quadrant 1: impressive eyes, defective formation of nails, broad forehead, ambitious, successful, spouse possibly from different community, aggressive, ventureous and famous

Dhanishtha Quadrant 2: broad eyes, stuffed face, wise in public relation, socialising, success and failures, fondness of music-acting or stage performance

Dhanishtha Quadrant 3: prominent cheek-bone, inferior complexion, slim body built, attractive, happy disposition, joyous, friendly, marital harmony, involvement in fine arts-drama-entertainment- forecast-fortune-telling-poetry

Dhanishtha Quadrant 4: Tall, roughness on skin, nails and hair, strict look of eyes, aggressive, helpful to a needy, charitable disposition, marital imbalance, love to sports

Clue from Karma Vipaka

Dhanishtha Quadrant 1: farming even not being from a farmers family, inimical relations with sister and his family, wealthy, good speaker

Dhanishtha Quadrant 2: straying away from family cults, wealth, fear from serpents or the like, friendship with low caste, diseases

Dhanishtha Quadrant 3: fond of hunting, government job, feverish disposition

Dhanishtha Quadrant 4: partial behaviour with children, dispute with siblings, wealth, cornered by children, ailing disposition.

Auspicious Activities

All rituals, marriage, remedial activities, manufacturing or using medicines, feast, joining a position, crowning ceremony, planning a city, building or high-rise construction, farming plantation, travels, activities of forces, big functions, sale-purchase, learning a subject and the like.

Remedial Measures

- Any of the following Mantras for Propitiation is recommended:

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम्।
देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वा कामधुक्क्षः॥ 1॥

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मयम्। होम गन्तारमूतये॥ 2॥

वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः। स्याम ते सुमतावपि॥ 3॥

श्रविष्ठादेवतां वन्दे वसून् वरधराश्रितान्॥

शंखचक्राकिंतकरान् किरीटाकिंतमस्तकान्॥ 4॥

द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः।

वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः

सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि॥ 5॥

- Recitation of Gayatri Mantra, 100000 times, donation of food-grains—Ghee-coconuts-drinking water and bedding are recommended to mitigate the evil caused by a weak disposition of the nakshatra;
- Fasting on Saptami Tithi coinciding with a Sunday (three successive such Tithis) is additionally beneficial;

- Recitation of the Mantra ॐ षृणिः सूर्य आदित्यः would also be beneficial;
- Once a year during Dhanishtha, happening close to a native's birth day, worship of Lord Vishnu, non stop recitation of *Ramacharitmanas*, *Ram-Raksha-Stotra* or *Vishnu-Sahasranaama* are cited in the scriptures;
- Add sweet rice cooked with milk, Kheer, crude sugar, Laddu, coconut, Petha (sweetened ash/wax gourd), vegetable of pumpkin, all goards, cucumber, cow milk, cow butter and cow Ghee to your daily meals.



25

Shatabhisha: **A Delegation of Doctors**

वरुणस्योत्तम्भनमसि वरुणस्य स्वम्भसर्जनीस्थो
वरुणस्य ऋतसदनमसि वरुणस्य ऋतसदनमासीद ।।

Yajurveda 4.36

'O Sun-god! You sustain water (Varuna), the prime source of life; you create the foundation of life on earth, so are inherent in Varuna. You are also referred to the basic source of all natural law and order (Rita), so known as Rita-Sadanam. So we pray you for remaining within the bounds maintaining the relevant proportion of water on earth and within the earthlings.'

Vedic Mythology

Shatabhisha's (*Shatabhishak* or *Sahtatara*) ruling deity, *Varuna*, is considered to be the 'Ocean-god'. *Varuna* is the entity who governs the globe by surrounding it and also the sky with clouds. Thus represents the terrestrial and the celestial ocean. Therefore, it is ascribed to be the king of gods paving or maintaining the way for the Sun becoming a potent cause of life-force. It is there in the Vedas:

ऊरु ॐ हि राजा वरुणश्चकार सूर्याय पन्थानमवेतवा उ ।

Rigveda 5.85.3

'Varuna, governing the oceans and the sky, is the most exalted deity amongst all gods who paves the way for the Sun for his activities belonging waters.'

Miscellaneous Information of Shatabhisha

<i>Zodiac</i>	10 06°40' - 10 2 0 00'	<i>Varna</i>	Sudra	<i>Vision</i>	Weak-sighted
<i>Appearance</i>	Circle full of stars	<i>Vashya</i>	Manava	<i>Posture</i>	Head-raised
<i>Deity</i>	Varuna	<i>Yoni</i>	Ashwa (horse)	<i>Null-Month</i>	<i>Bhadrapada</i>
<i>Tara</i>	100	<i>Gana</i>	Rakshasa	<i>Gotra</i>	Atri
<i>Latitude'</i>	00°S 2 3'	<i>Nadi</i>	Aadi	<i>Visha-Ghati</i> (From beginning)	7 h 12m- 8 h 48 m
<i>Declination</i>	07°S 2 9'	<i>Alphabet</i>	Go. Sa, Si, Su	<i>Amrit-Ghati</i> (From beginning)	16h 48m- 18 h 2 4 m
<i>Gender</i>	Eunch	<i>Complexion</i>	Red	<i>Bird</i>	Peacock
<i>Element</i>	Aakash (Ether)	<i>Akula</i>	Kulakula	<i>Caste</i>	Brahmana
Tree/Plant/Fruit: <i>Kadamba</i> (Burflower tree, Kadam)					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

The *Gopatha Brahmana* (1.1.7) clearly states of *Varuna* to be the one who surrounds the globe and also the sky and thus is ranked the king of the world and other planes. That is the extension of implied meaning of the following Mantra from *Rigveda* (6.70.1):

द्यावापृथिवी वरुणस्य धर्मणा विष्कम्भिते अजरे भूरि रेतसा ।

'Entire celestial region and Earth are forever governed by the discipline of Varuna, the mightiest.'

Atharvaveda, 5.24.3 describes *Varuna* as the ruler of *Aapah* (वरुणोऽपामधिपतिः स मामवतु) and again (19.18.4) as existing in the planes of *Adityas* (वरुणं तमादित्यवन्तमृच्छन्तु)

According to the *Rigveda* (5.63.1), *Varuna* belongs to the oceans, sky; *Rit* (natural justice) and *Satya* (truth) in association with the Sun and both are collectively known as *Mitra Varunau*:

ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।।

His vehicle is a crocodile and he always carries a Rope-loop or noose in hands and thus is described in the *Rigveda*, hymn 85, to be the King of All-beings, capable to punish or reward people according to their abidance to natural justice.

In its fusion with the Sun, he governs the night sky or the Mid-night Sun, while *Mitra* (Sun) does the same during day-time. So it is described as a constant companion of the Sun in a twin form, i.e., *Mitravarunau*. The word *Varuna* literally means the entity that encircles, covers all planes. In the *Rigveda* 10.66.11, *Samudra* or ocean means both oceans on earth and entire sky.

समुद्रः सिन्धू रजो अन्तरिक्षमज एकपात् तनयित्पुर्णवः ।

स उत्तरस्मादधरं समुद्रम् ।।

'Samudra, the flowing Sindhu. i.e., Antariksham is the lord of atmosphere, the firmament of sky, full of thunder-clouds is Arnavah (ocean)...—'

'Samudra has two forms, one above the earth and other below the earth.'

Physical Properties

Gamma Aquarii, the *Yogatara* of *Shatabhisha*, is about 164 Light-years from the Sun. Due to its surface temperature, doubled than that

of the Sun, gives it some white-hot-glow. In the Vedic references, it is called as *Shatatara* pointing a greater number of its stars. (*Shata*-hundred (s), *Bhishak*-Vaidya, doctors, healers)

It lies very close to the ecliptic ($0^{\circ}23'$ S) so subjects to frequent occultation by the Moon and other Grahas as well. It appears with circled group of hundreds of stars like an earring or a bangle. It locates in the constellation Kumbha (Aquarius).

The English name means '*the water-bearer*' that pours water into the mouth of the fish (*Dakshina Mena* or *Piscis Australis*). In fact, the constellation lies in the southern sky which, in the Vedas, is referred to an ocean. It is because that several constellations related to water lie here. They are *Dakshina Meena* (Alpha Piscis), *Aridanus* (*Vaitarani* River), *Cetus* (the whale) and Meena rashi in the east of it. It has a considerable number of stars, so the word *Shata* (one hundred), in fact, stands for unnumerable quantity.

Witnessing Shatabhisha

The cluster can be seen from any location at latitudes ranging from 65° north and 90° south. It is best seen in September-October from locations of the northern hemisphere. Near the mouth of *Dakshina Meena*, where the flow of water looks going into its mouth, there is a bright star known as *Matsya-Mukha* (Alpha Piscis), easily recognised on the southern horizon.

Going above that star, within the water flow, one can locate *Sahatabhisha* just on the ecliptic close to the mouth of the water-pot. Remember, the ecliptic passes through the waist of the *Kumbha-Dhara* (The water-pouring man).

Sutra from Taittiriya Brahmana

इन्द्रस्य शतभिषक्। विश्वव्यचाः परस्ताद् विश्वक्षितिर्वस्तात्॥

'*Shatbhishak* is ruled by Indra (*Varuna*), the victorious. Form above (*P.Bhadra*), the deity signifies all permeation, pervasion and from below (*Dhanishtha* of *Vasu*), holds all planes or worlds.'

Note: Indra, in this context, is the deity of water, rains, etc., thus concludes with *Varuna*. In the Vedas, *Indravarunau* are described as the sustainers of all planes (of planets) धर्तारो चर्षणीनाम्

The word *Vishwa* expresses meaning 'all' and *Vyachah* is pervasion, intersection or infinite unassessable sky up above the

planes of Grahas. *Kshiti* or planes, orbits of Grahas lie below the inhabitat of the deity. It suggests:

Above the Saturn's orbit, in the infinite sky, there would be many stars and/ or planets and also the intersection points of many orbits within the zodiac. And below are the Grahas.

Actually Neptune, a new planet near the western border of Kumbha was invented in the nineteenth century by a German astronomer (*Johann Gottfried Galle*) on 23-24 September 1846. In the Kumbha constellation, the biggest planetary Nebula exists near Epsilon star and is about 580 light years away. So the suspicious and unassessble dense, smoky, hazy area (in the Vedic period) is indicated by the expression *Vishwavyachah*. The Sanskrit word *Vyacha* also means 'illusion', 'doubt', 'trick', so the celestial region beyond their observation is indicated. And habitat (*Kshiti*) of all Graha-deities lie below, i.e., *Dhanishtha*, that was also ranked the first nakshatra during Vedic period.

We should know that the Vernal Equinox, the intersection point of the ecliptic and the celestial equator, lies in *Bhadrapadas* (next to it), and that also may be indicated by the word *Vyachah*. From the square of *Bhadrapada*, if we extend the joining line of *Bhadrapadas*, up to the same extent towards south (north to south), can reach the vernal equinotical point.

Predictive Attributes

Keywords for those born in this nakshatra are as follows:

Mystical healing, protection of lives, superficial coolness and calmness, ecology, medicines, herbs, harvest, gems, sea-food, natural law, silent hard-work, navy, water creatures, nautical field, overseas affairs, team work, ornaments and other similar activities.

People born in Sahtabhisha are of hiding nature and not easily share the hidden what they attain through their secret investigations. They speak less; may have interest in collection of ornaments and other valuables rather using them in their daily routine. They may experience loneliness; less interested in parties and social gatherings; but can overpower rivals through elite and balanced behaviour sieging them in their own limitations. They usually feel cold and do not get pleased easily. They, up to extent, are of some conservative nature and have faith in humanitarian values. During matured age, they

may be fond of wearing gem stones. *Shammi Kapoor*, a famous film actor was born in Shatabhisha.

Shatabhisha Quadrant 1: strong body, attractive, gentle, disciplined, knowledgeable, creative, aggressive, successful, energetic, warrior's attitude, sporting talent, easy going, some certain faith and beliefs and acts according to the need of the hour;

Shatabhisha Quadrant 2: fair complexion, sincere, loving, practical approach towards life, material prosperity, working silently to fulfill their ambitions;

Shatabhisha Quadrant 3: intelligent, artistic disposition, some philosophical touch in actions and expressions, feet not corresponding with the overall body look;

Shatabhisha Quadrant 4: tough look, determined, truthful, favoured by the king, expensive disposition, illusory vision, sufficient power to heal, habit of intoxication.

Clue from Karma Vipaka

Shatabhisha Quadrant 1: petting milch animals, connection with dairy products, less number of male progeny

Shatabhisha Quadrant 2: fondness of hunting animals or birds, a marksman, miscarriages of pregnancy

Shatabhisha Quadrant 3: drinking, speculative activities, diseases;

Shatabhisha Quadrant 4: wealthy, a businessman, losses during matured age and trouble in repaying debts.

Auspicious Activities

Construction of bridges, overseas travels, activities pertaining to water, treatment of eyes, medication, remedial activities, business, sale-purchase, farming, weather assessment, disaster management, business deals, contracts, purchase or riding vehicles, recreational activities, fun travels, sexual activities, learning medical science-astrology-astronomy, charting oceans-rivers and the like are recommended to perform during Shatabhisha.

Remedial Measures

- Any of the following Mantras is recommended for Propitiation:

वरुणस्योस्तम्भनमसिवरुणस्य स्कम्भसर्जनीस्थो
वरुणस्य ऋतसदनमसिवरुणस्य ऋतसदनमासीद ॥ 1 ॥

वरुणः क्षत्रमिन्द्रियं भगेन सविता श्रियम्।
सुत्रामा यशसा बलं दधाना यज्ञमासत ॥ 2 ॥

तत्तवायामि ब्रह्मणा वन्दमानास्तदा शास्ते यजमानो हविर्भिः।
अहेडमानो वरुणेह बोध्युरुशं समान आयुः प्र मोषीः ॥ 3 ॥

वरुणं सततं वन्दे सुधाकलशधारिणम्।
पाशहस्तं शतभिषग्देवतां देववन्दितम् ॥ 4 ॥

ॐ जलविम्बाय विद्महे नीलपुरुषाय धीमहि
तन्नो वरुणः प्रचोदयात् ॥ 5 ॥

- Recitation of Gayatri Mantra, 10000 times, donation of food-grains-Ghee-coconuts-drinking water and marginal cash are recommended to mitigate the evil caused by a weak disposition of the nakshatra;
- Fasting on Ekadashi Tithi is additionally beneficial. Taking one single meal during the Tithi is also a sort of fasting;
- Recitation of the Mantra ॐ घृणिः सूर्य आदित्यः would also be beneficial;
- Daily chanting of the following minimises the evil:

ॐ सुदर्शनाय नमः। ॐ त्रिशूलाय नमः। ॐ गरुडाय नमः।
ॐ भैरवाय नमः। ॐ जयाय नमः। ॐ विजयाय नमः।
ॐ षटुकाय नमः। ॐ कालभैरवाय नमः।

- Add sweet rice cooked with milk, Kheer, crude sugar, curd, coconut, Petha (sweetened ash/wax gourd), Tulsi (Basil), cow milk, cow butter and cow Ghee to your daily meals;
- Preserve conch shell at your puja place and blow it daily.



26

Twin Bhadrapadas: The Horse-Saddle

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु जयः।
इन्द्रं मनीषा अध्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे॥

Rigveda 1.101.7

'The radiant Sun or the ruler of the firmament (Indra) exists within the Rudras and Marutas (vital airs or Pranas) and rises having taken the vital Pranas of all creatures. Then speech (Yosha), uttering glorified prayers, spreads with expansive clarity and he confers strength on all beings for their activities (Prathu Jaya). The renowned Sun, attended by the Marutas (Marutvantam), is thus invoked to become our friend.'

Vedic Mythology

The ruling deities of Bhadarapadas are respectively 'Ajaikapada' and 'Ahibudhnya'. Both the deities are considered the two of the eleven Rudras with serpents.

They are considered born from anger of Lord Brahma and are responsible for the end of this creation. Several Puranas provide alternate names of those. The nomenclature is stated in the Mahabharata, Agni-Garuda-Matsya Puranas and by Jatadhara as is shown in the table on page 221:

Miscellaneous Information of Purvabhadrapada

<i>Zodiac</i>	10 20° 00'- 11 03° 20'	<i>Varna</i>	Sudra	<i>Vision</i>	One-eyed
<i>Appearance</i>	Twins	<i>Vashya</i>	Manav 1-3 Jalchara 4	<i>Posture</i>	Head-bent
<i>Deity</i>	Ajaikapada	<i>Yoni</i>	Simha (loin)	<i>Null-Month</i>	Ashwina
<i>Tara</i>	2	<i>Gana</i>	Manushya	<i>Gotra</i>	Pulastya
<i>Latitude'</i>	19°N 24'	<i>Nadi</i>	Aadi	<i>Visha-Ghati</i> (From beginning)	6 h 24m- 8 h 00 m
<i>Declination</i>	15°°N18'	<i>Alphabet</i>	Sai, So, Da, Di	<i>Amrit-Ghati</i> (From beginning)	16h 00m- 17 h 36 m
<i>Gender</i>	Male	<i>Complexion</i>	Dark	<i>Bird</i>	Peacock
<i>Element</i>	Aakash (Ether)	<i>Kulakula</i>	Kula	<i>Caste</i>	Brahmana
Tree/Plant/Fruit: <i>Mango tree</i>					

Miscellaneous Information of Uttarabhadrapada

<i>Zodiac</i>	11 03° 20'- 11 16° 40'	<i>Varna</i>	Brahmana	<i>Vision</i>	Proper- eyed
<i>Appearance</i>	Bed/ low- leged seat	<i>Vashya</i>	Jalchara	<i>Posture</i>	Head- raised
<i>Deity</i>	Ahimbudhnya	<i>Yoni</i>	Gau (cow)	<i>Null-Month</i>	None
<i>Tara</i>	2	<i>Gana</i>	Manushya	<i>Gotra</i>	Pulah
<i>Latitude'</i>	12°N 36'	<i>Nadi</i>	Madhya	<i>Visha-Ghati</i> (From beginning)	9 h 48m- 11 h 24 m
<i>Declination</i>	29°°N12'	<i>Alphabet</i>	Du, Tha, Jhha, Yn	<i>Amrit-Ghati</i> (From beginning)	19h 12m- 20 h 24 m
<i>Gender</i>	Male	<i>Complexion</i>	Red	<i>Bird</i>	Peacock
<i>Element</i>	Aakash (Ether)	<i>Kulakula</i>	Akula	<i>Caste</i>	Kshatriya
Tree/Plant/Fruit: <i>Peepal</i>					

	Mahabharata	Agni Purana	Matsya Purana	Garuda Purana	Jatadhara
1	<i>Aja</i>	<i>Ajaikpada</i>	<i>Ajaikpada</i>	<i>Ajaikpada</i>	<i>Triyambaka</i>
2	<i>Ajaikpada</i>	<i>Ahirbraghna</i>	<i>Ahirbraghna</i>	<i>Ahirbraghna</i>	<i>Ajaikpada</i>
3	<i>Ahirbraghna</i>	<i>Krittvaasa</i>	<i>Viroopaksha</i>	<i>Twasta</i>	<i>Ahirbraghna</i>
4	<i>Pinaki</i>	<i>Rudra</i>	<i>Raivata</i>	<i>Rudra</i>	<i>Jayanta</i>
5	<i>Aparajita</i>	<i>Aparajita</i>	<i>Hara</i>	<i>Aparajita</i>	<i>Aparajita</i>
6	<i>Triyambaka</i>	<i>Triyambaka</i>	<i>Bahuroopa</i>	<i>Triyambaka</i>	<i>Viroopaksha</i>
7	<i>Maheshwara</i>	<i>Viryavaan</i>	<i>Triyambaka</i>	<i>Viryavaan</i>	<i>Sureshwara</i>
8	<i>Vrishakapi</i>	<i>Vrishakapi</i>	<i>Sureshwara</i>	<i>Vrishakapi</i>	<i>Vaivasvata</i>
9	<i>Sambhu</i>	<i>Sambhu</i>	<i>Saavitra</i>	<i>Sambhu</i>	<i>Bahuroopa</i>
10	<i>Harana</i>	<i>Bahuroopa</i>	<i>Jayanta</i>	<i>Bahuroopa</i>	<i>Hara</i>
11	<i>Ishwara</i>	<i>Hara</i>	<i>Aparajita</i>	<i>Hara</i>	<i>Saavitra</i>

All the eleven forms of *Rudra* are described in the Vedas and *Upanishadas* with incongruous get-up, limb (s), nature and actions. They are benevolent in their pleasing forms and highly destructive if agitated. *Taittiriya Samhita*, stating them to be 11, mentions to be 33 in another reference. Here are the relevant quotes:

एकादश रुद्रा एकादशाक्षरा त्रिष्टुप् । 3.4.9.7

त्रिंशत्त्रयश्च गणिनो रुजन्तो दिवं रुद्राः पृथिवीं च सचन्ते । 1.4.11.1

In this context, we are concerned with *Ajaikpada* and *Ahirbraghna* (*Ahribudhnya*) and they are common to all authorities. *Ajaikpada*, with one leg of a goat and other of a human, was later understood as *Ajaikpada Bhairava* or *Aikapada Bhairava*, an aspect of Lord Shiva or *Rudra*.

Ahirbraghna, another form of the eleven *Rudras*, bears *Ahi*-serpents on his *Braghna*-matted hair for his namesake. *Budhnya*-sharp-minded, looking like Lord Shiva is another name of *Ahibraghna*.

He is described as the profounder of *Shilpa-Shastra*, principle of architecture. In the *Rigveda* 2.33, they are described as father of the *Marutas* (vital airs or *Pranas*), bestowers of herbs, medicines, worldly comforts, glory and are supreme healer and delighter when are pleased. The opening Mantra of the Hymn is here:

आ ते पितर्मरुतां सुप्नमेतु मा नः सूर्यस्य सन्दृशो युयोधाः।
अभि नो वीरो अवति क्षमेत प्र जायेमहि रुद्र प्रजाभिः॥

'O Rudra! O father of the Marutas! May you extend your felicity to us; spare us not from the sight of the Sun; we, along with our descendants, may overcome our enemies and multiply our future generations.'

In fact, including the two, all Rudras are various forms of Lord Shiva only and are not different in terms of their characteristics. Hence the sage in the Rigveda invokes *Ajaikpada* and *Ahimbudhmya* together in the following Mantra. However, this Mantra, as referred to remedial propitiation, is considered for P.Bhadra, while for U.Bhadra, the Mantra apparently praying Lord Shiva, is associated with as are being respectively quoted here:

P.Bhadra:

उत नोऽहिर्बुध्न्यः शृणोत्वैकपात् पृथिवी समुद्रः।
विश्वेदेवा ऋतावृधो हुवानाः स्तुताः मन्त्राः कविशस्ता अवन्तु॥
Rigveda 6.50.14

'May Ahimbudhnaya Ajaikpat, Goddess Prithvi and Ocean-god, listen to our prayers. May all universal gods, who are highly pleased with our Yajna performed with recitation of specific Mantras praisefully recommended by learned ones, protect and preserve us (from all undesirable effects).'

U.Bhadra:

शिवो नामासि स्वधिस्ते पिता नमस्ते अस्तु मा मा हिंसीः।
नि वर्तयाम्यायुषेऽन्नाद्याय प्रजननाय
रायस्योषायसुप्रजास्त्वायसुवीर्याय॥ *Yajurveda 3.63*

'Shiva' is your name or the name is all-benedictory. Your sharp and lethal weapons (Swadhi) should now be redirected from me. Our obeisance is to you, so please, like a father, do not harm us. We pray you for long life, sound health, reproductive ability, riches, noble progeny and vigour.'

In the Atharvaveda, both Bhadravadas and their principal stars are also stated together:

चतस्रः प्रौष्ठपदौ। आ मे द्वया प्रौष्ठपदा सुशर्म।

'There are four principal stars in Bhadravadas. May twin Bhadravadas confer all comforts on me.'

Physical Properties

P.Bhadra has two prominent stars looking like twin-children or a two-headed man by dualistic imagery. Its principal star, known as *Markab* (later named as *Alpha Pegasi* and again *Markab* in 2016) originally is an Arabic expression means, the '*Saddle of a horse*'. It, along with the two stars of U.Bhadra, forms a square now named as the *Great Square of Pegasus*.

It looks like a square wooden seat with four beautiful low legs. The four are, *Markab*, *Beta Pegasi*, *Gamma Pegasi* and *Alpha Andromedae*. *Alpha Andromedae* (*Devyani*) is the junction star of U.Bhadrapada.

The two stars of P.Bhadra form a straight line almost perpendicular at the junction of Kumbha and Meena rashis. According to the modern astronomy, the four stars fall within the Pegasus constellation which means '*head of a winged horse*'.

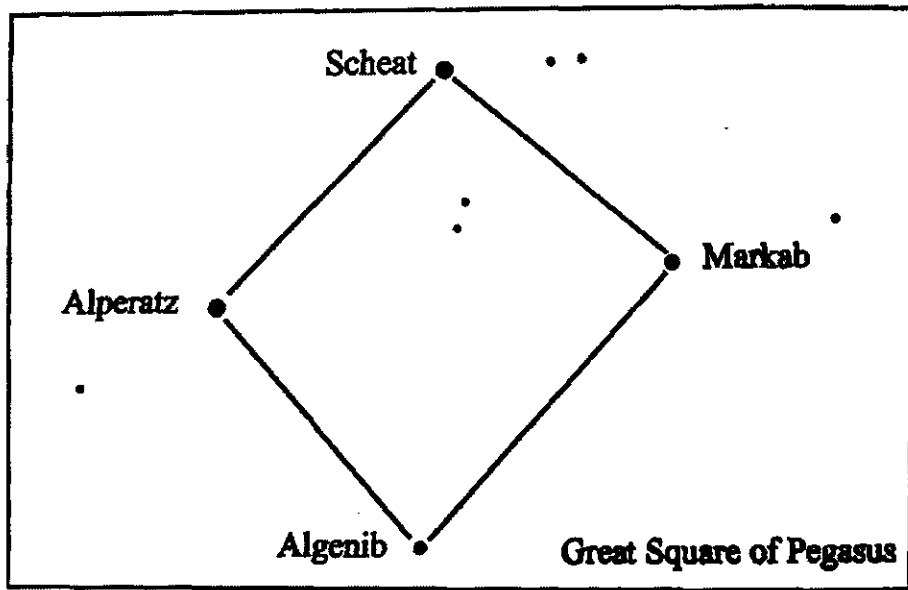
In fact, to form a true square in the sky by the four stars of Bhadrpada, one star is borrowed from *Andromedae* (*Devayaani*), westerners call it '*the square of Pegasus*', while ancient Vedic sages recognised it as a four-legged bed or wooden stool along with the four stars of two Bhadrpadas. One can easily spot the square by recognising *Andromedae*, one of the brightest constellations in the night sky. Stars of U.Bhadra are brighter.

P.Bhadra has two prominent stars; out of the two, one namely *Gamma Pegasi* is ranked its junction star located on the south-east corner of the Great Square. It is almost five times bigger than the Sun. It's two stars, i.e., *Andromedae* and *Gamma Pegasi* fall within the U.Bhadra region and appear in a shape of two designer front legs of a stool. In order to complete the metaphor, the nakshatras are collectively called '*Praushtha-padau*', beautifully proportioned legs, in the Vedas.

Out of the two stars of P.Bhadra (rising first), the *Beta Pegasi* (*Scheat*) star locates on the front leg of the horse and *Markab* (P.Bhadra) marks the south-west vertex of the square. The star on the north-east vertex is *Alpha Andromedae* (*Alpheratz*) and *Gamma* (*Algenib*) star on the south-east end pointing towards the Vernal Equinotical point.

Witnessing Bhadrapadas

During September-October around 10 pm onwards in the middle of the sky, one can witness the beautiful bright square from north latitudes. Shravana and Dhanishtha would be visible in the west of it, while the straight line joining the P.Bhadra stars would reach Shatbhisha when extends to south of it. The square in Delhi becomes visible after 8 PM in September about 22° above the eastern horizon and at midnight arrives at its highest position above the southern horizon. Later it is lost in the twilight on the western horizon.



Sutras from Taittiriya Brahmana

अजस्यैकपदः पूर्वे प्रौष्ठपदाः । वैश्वानरं परस्ताद् वैशवावसवमवस्तात् ।।

अहेर्बुध्न्यस्योत्तरे । अभिषिंचन्तः परस्ताद् अभिषुण्वन्तोऽवस्तात् ।।

'Purva Praushthapadas (P.Bhadrapada) are ruled by Ajaikapad (Ajaikapada). From above (U.Bhadra of Ahirbhadnya, form of Rudra born of Agni or anger), the deity connects through Vaishwanaram (collective form of Agni existent within all beings). From below (Sahabhisha of Varuna), the deity is related through Vaishwavasavah (all forms of Vasu-gods 8,33 or 300, headed by Varuna, god of waters).'

'Uttarabhadrapas are of Ahirbudhniya (Ahirbhadnya or Ahirbraghna). From above (Rewati of Pusha, the Sun) energy of sprinkling upon is obtained by the deity. From below (P.Bhadra of Ajaikapada), the deity relates with energy to wring, to extort, to terminate (being a destructive Rudra).'

Note: Rudras, responsible for annihilation and all belonging to Agnis that exists within all planes of universe, are the destructive forms of Lord Shiva. *Ashta-Vasus* are mainly the basic cause of life and are sometimes considered to be 33 or 300 in number. The number 33 comprises of 11 *Rudras*, 12 *Aadityas*, 8 principal *Vasus*, 1 *Indra* or *Vashatkar* and 1 *Prajapati*. Basically all these are forms of Rudra. The *Taittiriya Aaranyaka* 10.16.1 states thus: सर्वो वै रुद्रः।

Rigveda 2.33.1 clarifies it thus:

आते पितर्मरुतां सुम्नमेतुमानः सूर्यस्यसन्दृशो युयोधाः।
अभिनां वीरो अवतिक्षमेतप्र जायेमहि रुद्र प्रजाभिः॥

'O Rudra! O father of the Marutas! May you extend your felicity to us; spare us not from the sight of the Sun; we, along with our descendants, may overcome our enemies and multiply our future generations.'

So all *Pranas* (vital force) and *Rayi* (matter) initiate the creation and the one force, expanding itself into different entities (Rudra), governs the universe; directs all gods and acts himself through his own other forms.

Therefore, Rudras are considered to be the constructive and the destructive as well. So the root cause Agni in their all forms (*Vaishwanaram*) and all gods (*Vaishwavasavam*) are meant. Further, *Abhisinchanatah* (creation) and *Abhishunvantah* (annihilation) also go fairly with Rudra. It would not be out of the context, if we share a dialogue between *Yajnavalkya* and *Shakly* stated in the *Brihadaranyakopanishat* 5.9.1:

अथ हेनं विदग्धः शाकल्यः पप्रच्छ कति देवा.....
त्रयः त्री च शता त्रयश्च त्री च सहस्रे
षडिति द्वाविति एक इति अर्धमिति.....

'Shakalya asks Yajnavalkya, How many gods are there? Three, thirty three hundred, thirty three thousand...-- six, two, one and a half (gods are there)?'

The dialogue has some implied meaning decoded thus:

- There is only one power that creates the world expanding himself into many entities, i.e., *Praana* as 1;
- *Rayi* or matter carries a half portion of his energy, so becomes one and a half (1.5) when both are considered together;

- Further the root source divides himself into 3, i.e., Prithvi, Antariksha and Dyu (Bhuh, Buvah, Swah);
- The three worlds are ruled by three deities, i.e., Aaditya, Vaayu and Agni thus extend to number 6;
- Agni has eight forms known as Ashta Vasus, twelve Aadityas and eleven Vaayu (also known as Rudra), all combined gives us the number 33 when Prajapati and Indra, the central energy, are combined;
- Out of the thirty-three, every entity carries out numberless tasks, so the number, as may be referred to, could enhance 3300, 330000 or more and more in the same fashion till infinite;
- So gods under the auspice of almighty create, foster and destroy the creation, no matter, how many they are.

Predictive Attributes

Natives born in **P.Bhadra** may be of defective gait, deformity in leg or feet, unpredictable behaviour, revengeful disposition, fiery nature, capability to execute several tasks at one time, greater feeling of responsibility hence proneness to worries, spending money on the opposite gender, superiority complex in mind, reluctant, not early risers, revengeful, liking very cold food, organising ability, generosity, higher awareness to reputation, friendly attitude with friends, interest in science, astrology, astronomy and the like. Politician *Sheikh Abdullah*, film actor *Rajkumar* and actress *Nargis* are known examples.

P.Bhadra Quadrant 1: oval face, irritable nature, defeated by the opposite gender, acidity and digestive disorders, mental aggression, temper and violence;

P.Bhadra Quadrant 2: wide eyes, broad front teeth hence visible, kingly disposition, patience, wisdom and characteristics of the first quarter also remain present in physical expressions too;

P.Bhadra Quadrant 3: sufficient finances, spotted front teeth, blessed with progeny, well known, inferior complexion, highly curious with mild characteristics of above two quarters;

P.Bhadra Quadrant 4: fair and bright complexion, attractive, soft-hearted, sentimental, heavy body, highly unpredictable inclination towards extreme positivity or negativity;

U.Bhadra natives are generally short tempered but clear-hearted. They speak rudely; have learning and expressing skills and are supposed to live away from home during boyhood. Divine compassion after marriage, disorder in nerves, paralysis, good looking feet, growing glow with growing age, tendency to be popular in own community, fear from water, facial resemblance with father, instable mind, generous disposition, the first toe round and inclined towards other toes are other salient features. They are generally blessed with progeny. The U.S. President *Ronald Regean* was born in U.Bhadra. According to the Ramayana, *Jatayu* is considered born in this nakshatra.

U.Bhadra Quadrant 1: fondness of travelling, heavy nose, wise in execution of tasks, illuminating personality, pride and result-oriented ventures, most liked in own community, ailing disposition, ;

U.Bhadra Quadrant 2: fair complexion, attractive, knowledgeable, generous, wise and submissive attitude, better planing before execution, analytical and calculative approach;

U.Bhadra Quadrant 3: virtuous, humble to elderly people, prominent nose, intelligent, balanced minded, active, honest, wise, aspiration for wide recognition;

U.Bhadra Quadrant 4: agitated, inferior complexion, violent nature, some hidden or occult orientation, confusions, wise at times, aggression in nature and all these traits remain at its extreme;

Clue from Karma Vipaka

P.Bhadra Quadrant 1: connection with fruits and vegetables, noble character, charged for the offence of his family members, wealthy, knowledgeable, interest in scriptures;

P.Bhadra Quadrant 2: wealthy, working on behalf of government, well-known, hospitable, loss of a grand child;

P.Bhadra Quadrant 3: several vices, wealth, broken chain of progeny, cruel to parents;

P.Bhadra Quadrant 4: trading of flesh, hunter, cruel to animals, disobeying children;

U.Bhadra Quadrant 1: trouble created for his teacher's son, greedy, ailing disposition;

U.Bhadra Quadrant 2: dealing in consumables particularly in spices, physical relations with upper caste, diseases;

U.Bhadra Quadrant 3: wealthy, haughty nature, insulting attitude to his family priest, undue growth in body;

U.Bhadra Quadrant 4: self-styled monk, opposing set religions-cults-culture and scriptures, rude to guests, diseases, lesser respect in community;

Auspicious Activities

P.Bhadra is recommended for all mechanical and technological pursuits and such learning, concluding the pending activities, activities pertaining to fuels, agricultural and aquatic ventures, speculations, invading, Tantric activities, treating with metals, medicines, operating mines, wells, training pets and travels overseas or by air. All other benedictory activities are prohibited to perform.

U.Bhadra is suitable to perform all benedictory activities, starting studies, rituals, crowing ceremony, starting trade of garments-ornaments or other valuables, entering a new house, Vaastu related acts, farming gardening, stocking of trade items and the like.

Remedial Measures

- Any of the following Mantras is recommended for Propitiation:

P.Bhadrapada

उत नोऽहिर्बुध्न्यः शृणोत्वैकपात् पृथिवी समुद्रः ।

विश्वेदेवा ऋतावृधो हुवानाः स्तुताः मन्त्राः कविशस्ता अवन्तु ॥ 1 ॥

नीलग्रीवाः शितिकण्ठाः शर्वाङ्घ्रिः क्षमाचराः ।

तेषां सहस्रयोजनेव धन्वा नि तन्मसि ॥ 2 ॥

शिरसाहमजं वन्दे ह्येकपादं तमोपहम् ॥

मुदे प्रोष्ठपदेशानं सर्वदेवनमस्कृतम् ॥ 4 ॥

ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि तन्नो रुद्रः प्रचोदयात् ॥ 5 ॥

U.Bhadrapada

शिवो नामासि स्वध्विस्ते पिता नमस्ते अस्तु मा मा हिंसीः ।

निवर्तयाम्यायुषेन्नाद्याय प्रजननाय

रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय ॥ 1 ॥

नीलग्रीवाः शितिकण्ठा दिवः रुद्रा उपश्रिताः।

तेषां सहस्रयोजनेव धन्यानि तन्मसि॥ 2॥

अहिरिव भोगैः पर्येतिबाहुं ज्यायाहेतिं परिबाधमानः।

हस्तज्जो विश्वा वयुनानि विद्वान् पुमान्पुमांसं परिपातु विश्वतः॥ 3॥

अहिर्बुध्न्यो भवेन्मह्यं मुदे प्रोष्ठपदेश्वरः।

शंखचक्रांकितकरः किरीटोज्ज्वलमौलिमान्॥ 4॥

ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि

तन्नो रुद्रः प्रचोदयात्॥ 5॥

- Daily recitation of the following three Mantras would be beneficial:

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्॥ 1॥

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्॥ 2॥

श्रीश्चते लक्ष्मीश्चपत्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम्।

इष्णान्निशाण मुष्म इषाण सर्वलोकम् इषाण॥ 3॥

- Once a year in the month of birth during natal nakshatra, donation of proper clothes with marginal cash are recommended;
- Observe fast on every Saptami Tithi coinciding with Sunday consuming fruits only in any form.



Rewati: **The Benediction**

पूष्णाश्चक्रं न रिष्यति न कोशोऽवपद्यते।

नो अस्य व्यथिते पविः॥ *Rigveda 6.54.3*

'Pusha (root word, Pushan, the Sun) is the foster of all beings. His cycle (Chakram) never destroys; the worth (Kosha) of its cycle does not reduce and its edge (Pavih) never perishes.'

Vedic Mythology

Describing as one of the components of the *Swastika* constitution, *Rigvedic Mantra* mentions it as *Swasti Pathye Rewati* (स्वस्ति पथ्ये रेवती). It is located at the edge of Meena rashi ranked as the mark of the '*First Point of Aries*'. This is the point that universally maintains 180° distance from the same of *Chitra* (Spica). It has thirty-two prominent stars forming an image of a *Muraja*, a rectangular long percussion drum, state majority of seers. Fish-like appearance is also mentioned as *Jyotirvadabharna* states: दन्तसंख्यभवेने झषाकृतावन्तमे लसदनन्तमध्यगे।

That is '*Looking like Fish (s) with 32 stars, Rewai lies in the sky in the last rashi (Meena).*'

Pusha, its ruling deity, is one of the twelve *Aadityas*, considered the nourisher of the world as its Sanskrit name suggests. *Rigveda* also supports it. The *Kaushitiki Brahmana* describes the deity almost having no proper teeth, hence likes soft food. Here is the citation:

तस्य (पूष्णः) दन्तापरोवाप तस्मादाहुरदन्तकःपूषा करम्भभागिति। 6.13

'His (of Pusha) teeth are absent thus known Adantaka (without teeth) and therefore likes sweet flour cake (Karambha-Mal-pua).'

Miscellaneous Information of Rewati

<i>Zodiac</i>	11 16° 40' - 12 00° 00'	<i>Varna</i>	Brahmana	<i>Vision</i>	Blind
<i>Appearance</i>	Drum-like instrument	<i>Vashya</i>	Jalchara	<i>Posture</i>	Head-slant
<i>Deity</i>	Pusha	<i>Yoni</i>	Gaja (elephant)	<i>Null-Month</i>	Bhadrapada
<i>Tara</i>	32	<i>Gana</i>	Deva	<i>Gotra</i>	Kratu
<i>Latitude'</i>	00°S 21'	<i>Nadi</i>	Antya	<i>Visha-Ghati</i> (From beginning)	12 h 00m- 13 h 36 m
<i>Declination</i>	07°N41'	<i>Alphabet</i>	De, Do, Cha, Chi	<i>Amrit-Ghati</i> (From beginning)	Last 2 h 24 m
<i>Gender</i>	female	<i>Complexion</i>	Blue-white	<i>Bird</i>	Peacock
<i>Element</i>	Aakash (Ether)	<i>Kulakula</i>	Akula	<i>Caste</i>	Vaishy
Tree/Plant/Fruit: <i>Mahua (the butter tree, flowers/fruits used to prepare liquor)</i>					

Greek Alphabets

Letter	Vocal	Letter	Vocal	Letter	Vocal	Letter	Vocal
α	Alpha	η	Eta	ν	Nu	τ	Tau
β	Beta	θ	Theta	ξ	Xi	υ	Upsilon
γ	Gamma	ι	Iota	ο	Omicron	φ	Phi
δ	Delta	κ	Kappa	π	Pi	χ	Chi
ε	Epsilon	λ	Lambda	ρ	Rho	ψ	Psi
φ	Zeta	μ	Mu	σ	Sigma	ω	Omega

In the Vedas, *Pusha*, at different occasions, associates with *Indra*, *Varuna*, *Brihaspati*, *Ashwini*, etc.

The twelve Adityas are:

1. Vivaswan, 2. Aryama, 3. *Pusha*, 4. Twasta, 5. Savita, 6. Bhagah, 7. Dhata (Vishnu), 8. Vidhata, 9. Varuna, 10. Mitra, 11. Shakra (Indra), 12. Urukramah (Mahatejah)

It nourishes the world; pacifies from evils; grants longevity; disburses capability to reproduce; balances physical attraction of married couples; inspires safe delivery of children; governs all-well-being and overall benediction of humans. Yaska states in his *Nirukta*: अथ रश्मिपोषं पुष्यति तत्पूषा भवति। 'The deity that nourishes the world with his rays, is *Pusha*'.

In the Rigveda (6.53-58), *Pusha* is vividly described as the deity of physical nourishment and prosperity (वाजसातये), mitigating all obstacles on roads (विमृधो), protector of vehicles and milch animals (ब्रह्मचोदनीम्), the lord of infinite wealth (ईशानं राघसां महः), progenitor of rains (भ्रातेन्द्रस्य सखा), protector of virtuous (सत्पतिर्युजा) and the deity manifesting all well-beings, extinguisher of evils, disbursing appropriate wealth, etc.

आ ते स्वस्ति मीमह आरे अघामुवावसुम्।

अद्या च सर्वतातये श्वश्च सर्वतातये॥

'Pushan, We deserve your all well-being, drive away our all evils and approximate us to proper wealth, for sake of our Yajna of the day and the same for the future days.'

So *Pusha* is the deity who is the kinsman of heaven and earth, lord of all worldly comforts, deity of opulence, whom the gods gave to *Surya* (energy of the Sun) and is propitiated by worshippers through special offerings of sweet and soft food. It is thus stated there:

पूषा सुबन्धुर्दिव आ पृथिव्या इलस्पतिर्मघवा दस्मवर्चाः।

यं देवासो अददुः सूर्यायैकामेन कृतं तवसं स्वंचम्॥

'Pusha is the kinsman of heaven and earth, lord of livelihood, the giver of riches. Gods gave him to *Surya*; is vigorous; functioning well and is propitiated by offerings.'

Physical Properties

Entire Meena constellation appears like a pair of fishes. Out of

the two, one fish is facing west direction in the zodiac while the other is facing north. Near the Alpha star of Pisces, also known as *Al-Resha* (rope), both the fishes, back to back, look tied together.

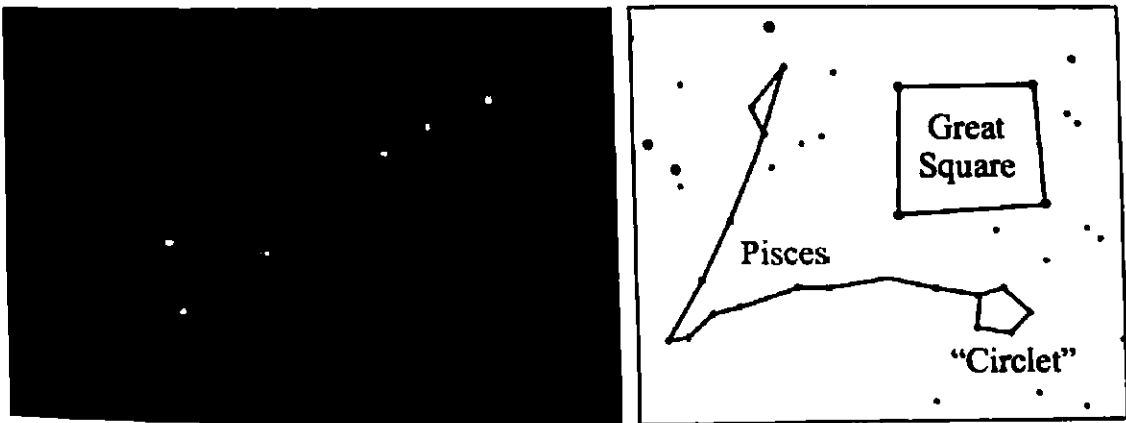
The principal star of Rewati (*Zeta Piscium*) is located very close to the ecliptic ($0^{\circ}S21'$) so can easily be occulted by the Moon when it transits very close to or at any of its nodes (Rahu or Ketu).

However, the principal star, even being not much bright, gains significance as referred to the '*Initial Point of Aries*'. Due to its faint appearance, Vedic sages focussed on the star Chitra (Spica) that lies about 180° away from Zeta Piscium, forming the basis of '*Chitra-paksheeya Ayanamsha*' for fixing the initial point of sidereal zodiac. In the north of the Zeta star, more than thirty stars of Rewati exist. The radius of the star is about 2.88 times bigger than that of the Sun.

Witnessing Rewati

It can only be seen from a location free from electricity light with darker sky up in the eastern side of '*the Great Square of Pegasus*' (Bhadrpadas) relatively easy to locate.

In this fishing expedition, you can recognise the star on the border of Aries. Simply start travelling from the Circlet in the western area of Meena going towards north-east. The star, in the image (right) below, is shown as Pisces.



Proceeding towards top left corner of the image on a straight line from the lower left vertex of the Great Square, the star of Ashwini (Beta Arietis also known as *Sheratan*) is shown. It lies on the left horn of the celestial Ram. Right time to visualise it is around 10-11 PM from mid September to November almost over your head.

Sutra from Taittiriya Brahmana

पूष्णो रेवती। गावः परस्ताद् वत्सा अवस्तात्॥

'Rewati is ruled by Pushan (Pusha), one of the Adityas. From above (Ashwini, the initial point of the zodiac), the deity earns energy of Gavah (line of an angle of eye of an observer, vertex, ray, heaven) and from below (Bhadrapadas), Vatsah (calves, twins, children).'

Note: The Sanskrit word *Gau* expresses different meaning like cow, Ray of light, an arrow, straight line, heavens, the apex, eye, earth, etc. As we said it earlier that the stars of Meena Mandala are not much bright, so for fixing the initial point of the zodiac, sages referred to the radius of the elliptical zodiac connecting two ends of it from Spica (Chitra) to Ashwini.

And the word literally means an object or a being that moves forth, so the point forming the basis of Precession of Equinoxes (*Ayanamsha*) originates from the middle of the zodiac (Chitra) and terminates at Ashwini, also known as '*the Rewatayanta or Meshadi Bindu*'.

Or an angular line going from the first point of Aries also ends at the *Pole of the ecliptic (Kadamba)*, so the point of the nakshatra also indicates the apex, *Dhruva* or *Kadamba* of the ecliptic and that fairly corresponds with heavens or the culminating point of space (*Dik*).

Similarly the word *Vatasah* is used for children, calves and twins or pair of stars corresponding with the two pairs of Bhadrapadas. And thus the Metaphor completes with this expression. In the *Atharvaveda*, the horizon (*Dik*) is stated to be connected, at different points of time (*Kaala*), with a certain constellation, the Sun and the Moon at different locations (*Desha*) manifesting rise and set of different celestial bodies as well as Rashis.

The certain portion of zodiac rising at the horizon, at times, is compared with *Dhainu* or *Gau*, while the Sun and the Moon with *Vatsas* (calves). Here is the original citation:

द्यौर्धेनुस्तस्या आदित्यो वत्सः।

ता म आदित्येन वत्सेनेषमूर्जं कामं दुहाम्।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ 4.39.8

दिशो धेनवस्तासां चन्द्रो वत्सः।

ता मे चन्द्रेण वत्सेनेषमूर्जं कामं दुहाम्।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ 4.79.8

That is: 'The sky (Dyu or lagna) is like a cow and the Sun is like a calf. That cow confers the fulfillment of desires (Isham), physical strength (Oorjam) and worldly bliss (Kamam), longevity, status (Prathamam), progeny (Prajam), nourishment (Pausham) and riches (Rayim) on the native (Mai)'.

'The directions (Dishah or various houses of the natal chart) are like a cow and the Moon is like a calf. That cow confers on the native (Mai) the fulfillment of desires (Isham), physical strength (Oorjam) and worldly bliss (Kamam), longevity, status (Prathamam), progeny (Prajam), nourishment (Pausham) and riches (Rayim)'.

Predictive Attributes

Rewati people have aspiration to be great, but are of hasty nature that makes them trail behind in the race. They may have interest in Para-astrological-areas; are easy-going; live in fictions and tend to retire early from their work. Fatigue due to lithargy, superstitions, politely head-strong, under-estimated within the family, intoxication and other vices are some other features. The effects above remain progressive as the Moon is advanced in the nakshatra. Being one of the Ganda-Moola naksabattras, the negativity enhances progressively from the second to the forth quarters. The positive side of the nakshatra are:

Good fortune, enjoyment of authoritative position, lustrous body look, male progeny and submission. But they may be aspiring several sons; are jealous if they are hurt; bliss of property and are logical in their own style. Film actor *Dev Anand*, politician *Mrs. Menka Gandhi* and *Bill Gates* of Micro-soft are examples. According to *Mahabharata*, *Abhimanyu* was also born in Rewati.

Rewati Quadrant 1: handsome personality, virtuous, proud, oblique face-cut or mouth, well known, clever, firm beliefs, optimistic, lucky, comfortable life;

Rewati Quadrant 2: administrative abilities, better control over rivals, practical approach towards life, organisational abilities, interest in occult sciences, ambitions, realistic and not having blind faiths, depression;

Rewati Quadrant 3: tall, slim body, slow actions, less number of progeny, dry hair, aspiration to become wealthy and negative effects, cited above, start exhibiting a prominent show here;

Rewati Quadrant 4: medium structure, touchy nature, less fur on body, ailing disposition, wise, negative use of abilities, easily swayed by others and all negative effects at large.

Clue from Karma Vipaka

Rewati Quadrant 1: love to consuming non-vegetarian food, connection with animal limbs, wealth, less number of progeny, chronic disease;

Rewati Quadrant 2: full-fledged family, business orientation, sufficient wealth, breach of trust, good looks, excessive attraction towards opposite gender, beautiful spouse;

Rewati Quadrant 3: wealth, dealing in consumables, ill-behaved spouse, poisonous infections, breach of trust, ailments, ;

Rewati Quadrant 4: wealthy, charitable disposition for hidden aims, diseases, less progeny, vices;

Auspicious Activities

Rewati is suitable for all benedictory activities, joining a position, crowning ceremony, learning principles, travel, making medicines, opening outlets, fine arts, agricultural activities, travels, laying foundation, construction, entering a new house, investments, sale—purchase, counselling, initiating all positive activities, exchange of goods, rituals, conceiving, healing and treatment, giving the final touch and the like.

Remedial Measures

- Any of the following Mantras is recommended for Propitiation:

पूषन्तव व्रते वयं रिष्येम कदाचन। स्तोतारस्त इहस्मसि॥ 1॥

आ ते स्वस्ति धीमहि आरे अघामुवावसुम्।
अद्या च सर्वतातये इवश्च सर्वतातये॥ 2॥

ॐ षृणिः सूर्य आदित्यः॥ 3॥

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्॥ 4॥

पूषणं सततं वन्दे रेवतीशं समृद्धये।
वराभयोञ्चतकरं रत्नसिंहासने स्थितम्॥ 5॥

- Once a year in the month of birth during Rewati nakshatra, donation of proper clothes, eatables and a pair of cows made of silver with marginal cash are recommended;
- Daily chanting the following Mantras is beneficial as cited in the scriptures:

ॐ वासुदेवाय नमः। ॐ जगन्नाथाय नमः।
ॐ विष्णवे नमः। ॐ शार्ङ्गिणे नमः।



Ranking the Nakshatras

अभि स्यात् न कृशनेभिरश्वं नक्षत्रेभिः पितरो ग्रामपिशन्।
रात्र्यां तमो अदधुर्गोतिरहन्बृहस्पतिर्भिन्नदद्रिं विदद्गाः॥

Atharvaveda 20.16.11

'Nakshatras, in the night-sky, due to their fiery or gaseous properties, have identical appearance as of a black horse (AbhiSyavam-black horse) adorned with saddle shining with golden engraving (Krishanebhi) on the same. Gods placed darkness in the night and the light during the day. Likewise a mighty man (Brihaspati) capable to break a heavy rock, the Sun splitting his rays (Gah) in day-time makes them visible.'

The appearance, the ruling deity, the properties and the number of Tara of the nakshatra, all combined instil their traits in the personality of the born in general as discussed in the previous chapter. According to the scriptures, all the same further alters the basic nature and temperament of a native according to their rank and association as we shall discuss in this chapter.

Basic Nature

Likewise to the Rashi-classification, nakshatras are also divided into seven categories as shown in the table below. It would be interesting to know that all such following peculiarities are conferred by the ruling deity of the nakshatra (s) on the native. The nakshatra of the Moon is mainly referred here to, while the same of majority of Grahas is also important. The effect caused by the label of a nakshatra becomes stronger when it coincides with a specific weekday of same nature.

Label	Nakshtra	Deity	Day	Keyword
<i>Dhruva</i> (determined)	Rohini U.Phalguni U.aashadha U.Bhadrapada	Brahma Aryama Vishwedava Ahirbudhnya	Sun	Stability, Firmness, determination
<i>Chara</i> (moveable)	Punarvasu Swati Shravana Dhanishtha Shatabhisha	Aditi Vaayu Vishnu, Garuda Vasu Varuna	Mon	Gaiety, Restless, Pro-active Changeability
<i>Ugra</i> (Cruel)	Bharani Magha P.Phalguni P.Aashadha P.Bhadrapada	Yama Pitar Bhaga Jala Ajaikapada	Tues	Sharpness, Radical, mercilessness
<i>Mishra</i> (mixed)	Krittika Vishakha	Agni Indraghi	Wed	A blend of all
<i>Shipra</i> (basty)	Ashwini Pushya Hasta Abhijit	Ashwinikumar Jupiter Sun Krishna	Thur	Impatience Pace Enlargement
<i>Mridu</i> (soft)	Mrigashira Chitra Anuradha Rewati	Moon Vishwakarma Mitra Pusha	Friday	Sentiments, Innocence Tenderness
<i>Teekshna</i> (Penetrative)	Ardra Shlesha Jyeshtha Moola	Rudra Sarpa Indra Nirriti	Sat	Aggression Violence Piercing

Pose of Head

The twenty-seven nakshatras are further divided into three categories with nine each. The category of nakshatra (s) of the Moon or the majority of Grahas helps us to estimate the working style of a native and also for selecting the suitable field of work. The pose also affects the gesture of native's eyes, face and head as well. *Abhijit* is exempted here.

Pose	Nakshatra	Fields of work or Interest
Head-raised <i>Oordhva-Mukha</i>	Rohini, Ardra, Pushya Three Uttaras, Shravana Dhnaishtha, Shatabhisha	Invasion, climbing, promoting, presentation, expedition, Celestial affairs, high-rise buildings, remedial acts, fortune-telling, medicines, teaching, writing, treatment, preaching, service, public welfare, religious discourse and all similar-natured areas
Head-bent <i>Adho-Mukha</i>	Bharani, Krittika, Shlesha Magha, Three Purvas, Moola, Vishakha	Legal or medical investigation, diagnosis, surgery, editing, law- fields, tunnels, mines, Jyotisha, occult sciences, data-analysis, accountancy, administration, diver, swimming, sea, submarines, bore-wells, Caves, bunkers, judicial documents and the like
Head-slant <i>Tiryak-Mukha</i>	Ashwini, Mrigashira, Punarvasu, Hasta, Chitra, Swati, Anuradha, Jyeshtha, Rewati	Cattles, vehicles, sports, roads, transport, medical fields, printing, publication, writing, medicines, beautifying, marriage, functions, traffic, digging, machines, herbs, spices, engineering, driving, race, acting, drama, voyages, archaeology, history, scriptures and allied

It is there in the *Garuda Purana*:

रोहिण्यार्द्रा तथा पुष्यो धनिष्ठा चोत्तरात्रयम्।
वारुणं श्रवणं चैव नव चोर्ध्वमुखाः स्मृताः॥

भरणीकृत्तिकाः श्लेषामघामूलविशाखिकाः।
तिस्रः पूर्वा नवैताश्चाधोवदनाः प्रकीर्तिताः॥

रेवती चाश्विनीचित्रास्वातीहस्तः पुनर्वसू।
अनुराधा मृगो ज्येष्ठा एताः पार्श्वमुखा मताः॥

The Vision

Reckoning from Rohini, all the twenty-eight nakshatras are respectively ranked in four sections according to their level of inner as well as external vision. First three categories may have connection with weakness of eye-sight, eye-disorder, using or pertaining to the spectacles and eye-specialisation at outer planes. The fourth-one

manifests good looks of eyes, but lacks at inner level. It is a must to correlate above with other factors. Majority of Grahas resting in the nakshatras falling in the first three and related to the relevant houses (2, 6, 8, 12) of the natal chart may lead to eye-loss, surgery or disorder pertaining to the optic nerve. An informative table regarding major characteristics of nakshatras is here.

Vision	Meaning	Nakshatras			
<i>Andha</i>	Blind	Rohini	Pushya	U.Phal.	Vishakha
		P.Ashadha	Dhanishtha	Rewati	
<i>Manda</i>	Weak-sighted	Mrigashira	Shlesha	Hasta	Anuradha
		U.Aashadha	Sahtbhisha	Ashwini	
<i>Kaana</i>	One-eyed	Ardra	Magha	Chitra	Jyeshtha
		Abhijit	P.Bhadra	Bharani	
<i>Sulochana</i>	Proper-sighted	Punarvasu	P.Phal.	Swati	Moola
		Shravana	U.Bhadra	Krittika	

Following is the chart of a native, who, during his childhood, has lost his one eye because of eye-cancer (Retinoblastoma). The Sun (12 th lord) and Mercury (lagna & Gulikalord) respectively in *Chitra* and *Vishakha* (*Kaana* & *Andha*) occupy house 2. The Moon (natural significator of vision) also goes to *Dhanishtha*, an *Andha* nakshatra.

Merc 7	Sun	5 Ven	
Mars 8	Jup 6 Sat	Rahu 4	
9		Gul 3	
Ketu 10 Moon	12	2	
11	1		

			Gul
			Rahu
			Ven
Moon Ketu			
	Mars	Sun Merc	Jup Sat

The native's natal moon goes to a Head-raised, while the lord of houses 1 and 10 (Mercury) to a Head-bent nakshatra. The native is a paid driver with self-pride.

Benevolent Dispositions

Other three categories of the nakshatras at birth multiply the impact of a Graha or the house. The effect becomes progressively stronger if *Dwipushkara* or *Tripushkara* yoga forms.

Rank	Panchaka	Dwipushkara	Tripushkara
Nakshatra	Dhanishtha-II half Shatabhisha, P.Bhadra, U.Bhadra, Rewati	Mrigashira, Chitra, entire Dhanishtha	Krittika, Punarvasu, U.Phalguni, Vishakha U.Aashadha, P. Bhadra
Categories 2&3 coinciding with any of the Tithies 2, 7, 12 and Sunday, Tuesday or Saturday constitute <i>Dwipushkara</i> and <i>Tripushakara</i> Yoga.			

Graha in *Panchaka* generally curtails the good of the house that it occupies. The following activities lead to loss due to unexpectedly enhanced expenditure or obstacles, when initiated in any of *Panchaka* nakshatra. They are:

1. Planned journey towards south, 2. Laying the roof of a house, 3. Repair or purchase of furniture, 4. Storage of fuel, 5. Cremation of a body.

On the contrary, birth or initiation of good acts in *Dwipushakara* or *Tripushkara* yoga boosts up the positivity overall.

Sarvartha-Siddhi-Amrita-Siddhi Yogas

Some specific nakshatras associated with a specific weekday constitute yoga of benevolent nature namely the *Sarvartha-Siddhi* or *Amrit-Siddhi*. Such yogas considered on the natal moon only compensate deficit assessed otherwise through planetary combinations.

Out of *Sarvartha-Siddhis*, some yogas are further labelled as *Amrit-Siddhi*, more benevolent than a *Sarvartha-Siddhi* yoga. Both the yogas exclusively form when a given nakshatra coincides with a specific weekday only as shown in the following table. The weekday lord happening to be in any of the ascribed nakshatras at birth also earns greater benevolence yielding better effects for the native. These yogas can mitigate the evil effect.

Weekday	Sarvartha Siddhi Nakshatra	Amrita-Siddhi**
Sunday	Ashwini, Pushya, Hasta, three Uttaras, Moola	Sunday + Hasta
Monday	Rohini, Mrigashira, Pushya, Anuradha, Shravana	Monday + Mrigashira
Tuesday	Ashwini, Kritika, Shlesha, Anuradha, U.Bhadra	Tuesday + Ashwini
Wednesday	Kritika, Rohini, Mrigashira, Hasta, Anuradha	Wednesday + Anuradha
Thursday	Ashwini, Punarvasu, Pushya, Anuradha, Rewati	Thursday + Pushya
Friday	Ashwini, Punarvasu, Anuradha, Shravana Rewati	Friday + Rewati
Saturday	Rohini, Swati, Shravana	Saturday + Rohini

****An Amrita-Siddhi** yoga converses into a *Visha* (venomous) Yoga when coincides with the given Tithi resulting contrarily. The *Visha-yoga* is considerable with reference to the Tithi at birth only. For example, birth on *Panchami* Tithi with Sunday associated with the Moon in *Hasta* constitutes the *Visha Yoga*. But the Sun in *Hasta* is all-time benevolent. The *Visha-Yoga* forms under the following dispositions:

- Sunday + Hasta + Panchami Titthi of any fortnight
- Monday + Mrigashira + Shashthi Titthi of any fortnight
- Tuesday + Ashwini + Saptami Titthi of any fortnight
- Wednesday + Anuradha + Ashtami Titthi of any fortnight
- Thursday + Pushya + Navami Titthi of any fortnight
- Friday + Rewati + Dashami Titthi of any fortnight
- Saturday + Rohini + Ekadashi Titthi of any fortnight

Ravi Yoga: Blemishes Extinguished

We know that the Moon gains betterment as much as it advances over the Sun. So the distance obtained by the Moon over the Sun is of prime importance instilling progressive strength to the chart finally yielding greater benevolence for the native in question. Natives born with Ravi Yogas are fortunate, hence enjoy sufficient worldly bliss even if, the chart, *prima facie*, looks weaker.

A Ravi Yoga is formed when the Moon remains in the 4th, 6th, 9th, 10th, 13th or the 20th nakshatra reckoned from the same of the Sun. During a Ravi Yoga, the Sun and the Moon, most of

the times, establish mutual relation either in the natal lagna or in the navamsha chart. A Ravi Yoga is capable to mitigate plenty of blemishes existing otherwise in a chart or at the moment in question. It is there in the classics:

सूर्यभाद् वेदगोतर्कदिग् विश्वनखसम्मिते ।
चन्द्रर्क्षे रवियोगाः स्युर्दोषसंघविनाशकाः ।

'Ravi Yoga forms when the Moon transits in nakshatras 4,6,9,10,13 and 20 counting from the Sun's nakshatra and all the Ravi Yogas sterilise a large number of blemishes.'

Pushkara Navamsha: Source of Replenishment

The Sanskrit word *Pushkara* means, replenishing or renewing, sky, trunk-tip of an elephant and lotus. Some quadrants of specific nakshatras are ranked as the *Pushkaramsha*, which induce great benevolence to the lagna, a Graha or a house (known through the degrees in a house).

In fact, a navamsha is a specific quadrant of a nakshatra. Out of the 108 quadrants of the twenty-seven nakshatras, only twenty-four quadrants qualify to become the *Pushkaramsha*. They are tabulated below.

Pada	Nakshatras	Navamsha
1	Krittika, U.Phalguni, U.Aashadha	Dhanu
2	Rohini, Punarvasu, Pushya, Hasta, Vishakha, Anuradha, Shravana, P.Bhadrapada, U.Bhadrapada	Vrisha Kanya
3	Bharani, P.Phalguni, P.Aashadha,	Tula
4	Krittika, Ardra, Punarvasu, U.Phalguni, Swati, Vishakha, U.Aashadha, Shatabhisha, P.Bhadrapada	Karka Meena

The *Pushkaramsha* (Specific degrees), specific Focal points in the given nakshatras, are also cited in the scriptures:

एकविंशो मनुश्चैव जिनाश्च मुनयः क्रमात् ।
मेधादिमीनपर्यन्तं पुष्करांशाः प्रकीर्तिताः ॥

'From Mesha onwards, in a group of the four consecutive rashis, the 21st, the 14th, the 24th and the 7th degrees are Pushkaramshas.'

A Graha or a house happening to be on the specified degree earns greater benevolence, hence additionally nourished.

Rashi	Pushkaramsha (Focal Point)	Location in nakshatra	Rashi	Pushkaramsha (Focal Point)	Location in nakshatra
Mesha	21°	Bharani pada 3	Tula	24°	Vishakha pada 2
Vrisha	14°	Rohini pada 2	Vrishchika	07°	Anuradha pada 2
Mithuna	24°	Punarvasu pada 2	Dhanu	21°	P.Ashadha pada 3
Karka	07°	Pushya pada 2	Makara	14°	Shravana pada 3
Simha	21°	P. Phalguni pada 3	Kumbha	24°	P.Bhadra pada 2
Kanya	14°	Hasta pada 3	Meena	07°	U.Bhadra pada 2

Vargottama Quadrants

The term *Vargottama* is not confined to the navamsha chart only, but covers the majority of Varga charts. For an instance, a Graha located in the first quadrant of *Ashwini* in the lagna chart remains in the same rashi in *Drekkana*, *Saptamamsha*, *Navamsha* and *Trimshamsha*. And thus earns a position of greater benevolence. Following are the nakshatra-quadrants qualifying to be the Vargottama:

Nakshatra	Pada	Nakshatra	Pada	Nakshatra	Pada
Ashwini	1	P.Phalguni	1	U.Aashadha	1&2
Rohini	2	Chitra	2&3	Shatabhisha	3
Punarvasu	3&4	Anuradha	4	Rewati	4

KulaKula Nakshatras

The twenty-eight nakshatras, under this head, are divided into three categories:

Kula or self-made nakshatra of the natal moon makes the native outstanding in the family in terms of wealth, education, success and respect. The native earns the same on his own capability. Such

natives are progressive, self-decisive and independent in thoughts and actions.

Natives born with the Moon in an *Akula* or inheritable nakshatra generally follow the conventional line of action not straying away much from their family as well as the then-conventions. They enjoy the good-will, wealth, position and standard inherited from ancestors.

Kulakula or blended with characteristics of both categories instill mixed traits of above two. They enjoy their family status, etc., and enhance the same with their own specific vision. It is immaterial whether they enter their family profession or field of work, but they bear qualities of both groups like progressive and traditional, conventional and modern, etc. all three categories are tabulated below.

Akula	Kula	Kulakula
Ashwini	Bharani	Ardra
Krittika	Rohini	Moola
Mrigashira	Pushya	Abhijit
Punarvasu	Magha	Shatabhisha
Shlesha	U.Phal.	
P.Phal.	Chitra	
Hasta	Vishakha	
Swati	Jyeshtha	
Anuradha	P.Ashadha	
U.Ashadha	Dhanishtha	
Shravana	P.Bhadra	
U.Bhadra		
Rewati		

- Reckoning from Ashwini, all odd-numbered nakshatras, exempting Moola and Shatabhisha, fall in the Akula category.
- Exempting Ardra and Abhijit, all even-numbered ones include in the Kula category, while Ardra, Abhijit, Moola and Shatabhisha are ranked to be the Kulakula nakshatras. Sage Kashyapa stated thus:

कुलयोगे प्रसूता ये कुलोत्कृष्टा भवन्ति हि।

अकुले नास्य भोक्तारो मध्यमाश्च कुलाकुले॥

'People born with Kula nakshatra are exalted in the family, while with Akula, they, because of reasons, receive less inheritance. And a tinge of both qualities is found in the Kulakula category.'

Following is a table supplying necessary information useful for deciding the traits of personality of born. The sex indicates accordingly a masculine, feminine or mixed nature while the element helps us for assessing the physical appearance as well as prominence of the element in the body of a native.

Nakshtra	Nature	Class	Element	Sex	Kulakula
Ashwini	Hasty	Merchant	Earth	Male	Akula
Bharani	Aggressive	Proletariat	Earth	Female	Kula
Krittika	Mixed	Knowledgeable	Earth	Female	Akula
Rohini	Stable	Farmer	Earth	Female	Kula
Mrigshira	Soft	Crafts-man	Earth	Eunuch	Akula
Ardra	Penetrating	Ungovernable	Water	Female	Kulakula
Punarvasu	Moveable	Merchant	Water	Male	Akula
Pushya	Hasty	Authoritative	Water	Male	Kula
Shlesha	Penetrating	Ungovernable	Water	Female	Akula
Magha	Aggressive	Farmer	Water	Female	Kula
P.Phalguni	Aggressive	Knowledgeable	Water	Female	Akula
U.Phalguni	Stable	Authoritative	Fire	Female	Kula
Hasta	Hasty	Merchant	Fire	Male	Akula
Chitra	Soft	Crafts-man	Fire	Female	Kula
Swati	Moveable	Ungovernable	Fire	Female	Akula
Vishakha	Mixed	Proletariat	Fire	Female	Kula
Anuradha	Soft	Farmer	Air	Male	Akula
Jyeshtha	Penetrating	Crafts-man	Air	Female	Kula
Moola	Penetrating	Ungovernable	Air	Eunuch	Kulakula
P.Aashadha	Aggressive	Brahmana	Air	Female	Kula
U.Aashadha	Stable	Kshatriya	Air	Female	Akula
Shravana	Moveable	Proletariat	Air	Male	Akula
Dhanishtha	Moveable	Crafts-man	Ether	Female	Kula
Shtabhisha	Moveable	Ungovernable	Ether	Eunuch	Kulakula
P.Bhadra	Aggressive	Brahmana	Ether	Male	Kula
U.Bhadra	Stable	Kshatriya	Ether	Male	Akula
Rewati	Soft	Farmer	Ether	Female	Akula

Adverse Dispositions

Some specific nakshatras cause proneness to losses, accidents, failures or untimely death when associate with a specific weekday or a lunar month. The Moon in strong disposition reduces the intensity of such evil effect.

(a) Maasa Shoonya Nakshatras

Shoonya (Barren or Null) Nakshatra is that of the *Grahas*, particularly of the Moon, in a specific lunar month. The Moon or the *lagna* in such as nakshtras debits the good of a chart overall, while a *Graha* remains confined to the house (s), it rules. Birth under such as disposition may lead the native to financial losses, irregular inflow of money, instable level of finances or loss of wealth due to his spendthrift or unwise attitude that may conclude with total ruin. (चैत्रादि मासे शून्याख्यास्तारा वित्तविनाशदाः)

Lunar Month	Barren (Maasa Shoonya) Nakshatra	Lunar Month	Barren (Maasa Shoonya) Nakshatra
Chaitra	Ashwini, Rohini	Ashwina	P. Bhadrapada
Vaishakha	Chitra, Swati	Kartika	Krittika, Magha
Jyeshtha	Pushya, U.Ashadha	Margshira	Chitra, Vishakha
Aashadha	P.Phalguni, Dhanishtha	Pausha	Aedra, Hasta, Swati
Shravana	U.Ashadha, Shravana	Magha	Moola, Sharavana
Bhadrapada	Shatabhisha, Rewati	Phalguna	Bharani, Jyeshtha

(b) Dagdhadi Nakshatras

Some specific nakshatras associated with a specific weekday are termed as *Dagdha* (Combustive), *Yama Danshtra* (jaws of Yama), *Yamaghanta* (the bell of Yama), *Utpata* (calamity), *Mrityu* (death), and *Kaana* (one-eyed).

All such nakshatras basically are of destructive nature. According to the classics, they result according to their ascribed nomenclature in general. They respectively give rise to depression or failure, risk to life, untimely death and physical disability. The effects spread all over the nativity, if connected with the Moon. With a specific *Graha*, such effect remains confined to the houses, they occupy or own. They are shown here in the table.

Day	Dagdha Nakshatra	Yama Danshra	Yama Ghanta	Utpaata Yoga	Mrityu Yoga	Kaana Yoga
Sun	Bharani	Magha, Dhanishtha	Magha	Vishakha	Anuradha	Jyeshtha
Mon	Chitra	Vishakha Moola	Vishakha	P.Ashadha	U.Ashadha	Abhijit
Tue	U.Ashadha	Bharani Krittika	Ardra	Dhanishtha	Shatabhisha	P.Bhadra
Wed	Dhanishtha	Punarvasu Rewati	Moola	Rewati	Ashwini	Bharani
Thu	U.Phalguni	Ashwini Rewati	Krittika	Rohini	Mrigashira	Ardra
Fri	Jyeshtha	Rohini Anuradha	Rohini	Pushya	Shlesha	Magha
Sat	Rewati	Shravana Shatabhisha	Hasta	U.Phalguni	Hasta	Chitra

(c) Saarpa-Sheersha Yoga (Cobra's head)

The second half of *Anuradha* (quadrants 3 and 4) qualifies to constitute this disposition, when the Moon and the Sun both simultaneously remain anywhere in this sector. It is only possible to occur on or near Amavasya (New moon) in *Margasheersha* month. Birth with this yoga curtails a many of good effects of a chart. Other Grahas do not constitute this yoga. It results in failures, constant inferior health, irony of fate and instable career like a person supposed to be on the edge of a cobra's head. In this situation, both the luminaries sustain blemish of being in Tula or Vrishchika rashi in navamsha.

(d) Six Sensitive Nakshatras

- Following six nakshatras are known to be highly sensitive. Some higher negative effects in the relevant area of nativity ensue when the nakshatra itself is tormented or occupied by weakly disposed Graha (s). Under such as circumstances, the Moon and the lagna sustain greater blemish.
- The six are always recognised on the basis of the nakshatra where the natal moon transits. In this connection, we should always follow the format of twenty-eight nakshatras, i.e., including Abhijit.

- These are not much harmful when are occupied by strong benefics or exempted from any planetary disposition. The Vainashika happening to be in any house, whether with or without a Graha, causes some inferiority to the house.
- Reckoning from the very quadrant of the natal moon, the 88th quadrant becomes the epicentre of subversion as referred to the Vainashika nakshatra.
- The Vimshottari dasha lord of the nakshatra, by virtue of its disposition, is also capable to alter the effect.

Term	Target	Fixation	Effect
Janma	Nativity	Natal Nakshatra (NN)	Overall weakness, sustenance questioned
Karma	Deed, action	The 10th form NN	Hindered success
Saamghatika	Setback	The 16th form NN	Mental or physical setback
Saamudayika	Community-relations	The 18th form NN	Fainted image in public
Aadhana	Migration from native place	The 19th form NN	Success at distant location, travelling of lesser use
Vainashika**	Subversion, loss	The 22nd form NN	Destruction
**it would be the 23rd from NN when <i>Abhijit</i> comes in between. Otherwise consider the 22nd only. The <i>Kaala Prakashika</i> states thus: द्वाविंशं (22nd) जन्मनक्षत्राद् वैनाशिकमिति स्मृतम्।			

(e) Same Nakshatra of Siblings or Parents

Birth of either parent in the same nakshatra also causes troubles overall in the family, while the same with either sibling troubles the one who has weaker planetary dispositions in his birth chart, stated by Parashara.

Important Points

- Pushya in lagna or of the Moon- native lives away from parents, does not participate in last rites of parents;
- Natal moon in Punarvasu- possibilities of resettlement, renewal in professional or personal life;

- Natal Moon in Chitra- incompatible married life;
- Natal moon in Vishakha- unfriendly or diplomatic relations with younger siblings of the spouse or their children;
- Natal Moon in Jyeshtha- unfriendly or diplomatic relations with elder siblings of the spouse or their children;
- Natal Moon in Moola- unpredictable behavior, behavioral disorder; straying away from family traditions;
- Birth during day-time in a specific quadrant of the following nakshatras enhances possibilities of fatal illness. These dispositions are termed as 'Dina-Mrityu', while during dawn and dusk, such effect remains limited:

The first quadrant of *Hasta, Dhanishtha*

The second quadrant of *Ardra, Vishakha*

The third quadrant of *Shlesha, U.Bhadrapada*

The fourth quadrant of *Bharani, Moola*

- On the same pattern, following quadrants of the nakshatras are called 'Dina-Roga' manifesting physical disorders of chronic nature. Similarly the intensity remains under check, if the birth happens during dawn or dusk:

The first quadrant of *Shlesha, U.Bhadrapada*

The second quadrant of *Bharani, Moola*

The third quadrant of *U.Phalguni, Shravana*

The fourth quadrant of *Mrigashira, Swati*

- Following five special combinations of the Tithis and nakshatras constitute yoga of volcanic effect namely the Jwalamukhi Yoga:

Tithi *Pratipada* (1) with *Moola*

Tithi *Panchami* (5) with *Bharani*

Tithi *Ashtami* (8) with *Krittika*

Tithi *Navami* (9) with *Rohini*

Tithi *Dashami* (10) with *Shlesha*

- Specific quadrants of some specific nakshatras are known as "Mrityu-Bhaga". The word Bhaga stands for the degree, sector, section and quadrant. These are separate for the Moon and the

Lagna. Birth with such as dispositions may cause excessive physical or mental adversities sometimes causing fatal effects. In this context, entire quadrant sustains such blemish, but the highest possible bad effect lies within the epicenter. Degrees stated for the Moon are similarly applicable to other Grahas also. The following table would suffice to understand the concept.

Fatal Sectors in Nakshatras (Moon or Graha)					
Natal Moon	Pada	Epicenter	Natal Moon	Pada	Epicenter
Bharani	4	00s 26°	Vishakha	2	06s 26°
Robini	2	01s 12°	Anuradha	4	07s 14°
Ardra	2	02s 13°	Moola	4	08s 13°
Shlesha	3	03s 25°	Dhanishtha	2	09s 25°
P.Phal,	4	04s 24°	Dhanishtha	4	10s 05°
Hasta	2	05s 11°	U.Bhadra	3	11s 12°
Fatal Sectors in Nakshatras (Lagna)					
Natal Lagna	Pada	Epicenter	Natal Lagna	Pada	Epicenter
Ashwini	3	00s 08°	Chitra	4	06s 04°
Krittika	4	01s 09°	Jyeshtha	2	07s 23°
Punarvasu	1	02s 22°	P.Ashadha	2	08s 18°
Shlesha	2	03s 22°	Shravana	3	09s 20°
P.Phal.	4	04s 25°	P.Bhadra	1	10s 21°
Hasta	3	05s 14°	U, Bhadra	2	11s 10°

Note: The greater effect of fatal degrees is to be experienced when such natal moon locates in any kendra (houses 1, 4, 7, 10) or in house 8. Elsewhere such Moon causes mediocre negativity. The Moon or the lagna in such sectors cuts short all good including life-span of a native. On the epicenter, the negative effect remains at its maximum.

- Specific quadrants of certain nakshatras are labeled as Duritamsha or Durita quadrants. Reckoning from Ashwini, the third and the fourth quadrants of the nakshatras bearing serial number in multiples of three, are known as the Duritamsha.

Nakshatra	Durita-Pada	Nakshatra	Durita-Pada
Krittika	3rd, 4th	Jyeshtha	3rd, 4th
Ardra	3rd, 4th	U.Ashadha	3rd, 4th
Shlesha	3rd, 4th	Shatabhisha	3rd, 4th
U.Phal.	3rd, 4th	Rewati	3rd, 4th
Swati	3rd, 4th		

- Sage Vasishtha states of the following nakshatras possibly yielding some malefic effect:

The second and third quarters of Pushya

The first half of Chitra

The third quadrant of P. Ashadha

The first quadrant of U. Ashadha

Birth in any of the above may cause considerable deficit during childhood for the native as well as parents and siblings.

Ganda-Moola and Gandanta

Following three pairs of nakshatras are called the *Ganda-Moola* and the junction point of the pairs is termed as the *Gandanta*.

1. Rewati-Ashwini, 2. Shlesha-Magha, 3. Jyestha-Moola

- Of the above pairs, Rewati, Shlesha and Moola are severe while another nakshatra of the pairs are mild;
- The Gandanta period produces higher adverse effects. For practical convenience, it should be decided on the longitude of the Moon and that extends for one degree transit of the Moon at the junction of each pairs as follows:

Moon 11 29° 30' to 00 00°30',

Moon 03 29° 30' to 04 00°30'

Moon 07 29° 30' to 08 00°30'

Acute Gandanta (Abhukta-Moola)

- Extreme junction area of the above paired nakshatras is known as the Abhukta-Moola. Birth during such period sustains greater blemish causing all troubles to the native. For convenience, we are giving the same in terms of longitude of the natal moon. The Abhukta Moola operates when the natal moon remains within the zodiac as specified here:

11 29°36' to 00 00°24'

03 29°36' to 04 00°24'

07 29°36' to 08 00°24'

- Birth in Ganda-Moola generally disburse imbalance in behaviour, unnecessary agitation, health disorders and troubles overall and affecting the native-parents or siblings also;
- Such negative effects remain inclined to their gradual higher side when the birth occurs in the Gandanta period and/or such Moon relates the lagna or its lord;
- The Gandanta is similarly applicable to lagna also. Disposition of Gandanta of the Moon and the Lagna are respectively known as the Nakshatra-Gandanta (of Moon) and the Lagna-Gandanta.

Exception

- Sages state; birth even if in Ganda-Moola or Gandanta not only becomes lighter but also lead the native to all good under the following:
 - (i) Not encountered with any adverse yoga as cited earlier in the preceding paragraphs;
 - (ii) Coinciding with Ravi yoga, Sarvartha-Siddhi or Amritsiddhi yoga;
 - (iii) The Moon earns sufficient *Pakshabala*;
 - (iv) Jupiter is strongly disposed;
 - (v) Birth during *Abhijit* Muhurta;
- Here are the citations:

रवियुक्ताश्विनी सौम्यादित्यहस्तादिकं त्रयम्।

मैत्रं च रेवती ज्येष्ठा तदा मूलं न दोषकृत्॥ *Garga*

‘The blemish of Ganda-birth reduces to its minimum when the birth obtains:

Sunday-Ashwini, Wednesday-Hasta, Chitra, Swati, Anuradha, Jyeshtha, Rewati,

नक्षत्रतिथिगण्डानां नास्तीन्दौ बलशालिनि।

तथैव लग्नगण्डान्तं नास्ति जीवे बलान्विते॥ *Brahma*

'A strong Moon and strong Jupiter respectively mitigate the evil of Nakshatra-Ganda and the Lagna-Ganda.'

गण्डान्तदोषमखिलं मुहूर्तोऽभिजिदाह्वयः ।

हन्ति तद्वन्मृगव्याधःपक्षिसंघमिवाखिलम् ॥ *Vasishta*

'The Abhijit Muhurta abolishes the blemish of Ganda like a hunter does the same with birds and wild animals.'

- It otherwise suggests that a strong Sun is also capable to get rid of the blemish as the Sun remains highly luminous and Digbali at noon. The Abhijit Muhurta starts 24 minutes before the apparent noon and extends for another 24 minutes after that;
- According to the majority of seers, any blemish obtained once in a chart never gets fully abolished rather minimizes up to some expedient level when any of the above exception applies;
- In the classics, some specific result according to the sectors within the duration of a Ganda-Moola nakshatra is cited as follows. We know that one nakshatra extends 13°20' or 800', so the Moon covers about 33 minutes of arc in one hour considering the mean duration of a nakshatra, i.e., 24 hours, 17 minutes. According to the classics, the following effect would apply when birth takes place within the specified arc.

Effect of Moola Nakshatra

No.	Moon	Effect
1	08 00°00' – 08 01°07'	Royal status, potion, authority, overall progress
2	08 01°07' – 08 02° 14'	Trouble to parents, loss in family, health troubles
3	08 02° 14' – 08 04°00'	Tension in family, powerful
4	08 04°00' – 08 05°47'	Easy going, capable
5	08 05°47' – 08 06° 14'	Cruel, hard-hearted, violent, wealth
6	08 06° 14' – 08 08° 00'	Royal status, potion, authority, overall progress
7	08 08° 00' – 08 08°27'	Health disorder, life-risk, longevity cut short, authority
8	08 08°27' – 08 10° 40'	All well, comfortable, sensual
9	08 10° 40' – 08 12°00'	Traveller, wanderer, researcher, inquisitive, intelligent
10	08 12°00' – 08 13° 20'	Health disorder, life-risk, longevity cut short

Effect of Shlesha Nakshatra

No.	Moon	Effect
1	03 16°40' - 03 17°47'	Noble progeny, fortunate after child-birth
2	03 17°47' - 03 19°30'	Trouble to father, opposition with elders
3	03 19°30' - 03 19°57'	Trouble to mother, lesser respectful to mother
4	03 19°57' - 03 20°37'	Sensual, selfish, crafty, henpecked spouse
5	03 20°37' - 03 21°30'	Revered to elders, sacrificing, humble
6	03 21°30' - 03 23°20'	Powerful, strong, determined
7	03 23°20' - 03 25°40'	Self-destroyer, suicidal tendency, ignoramus
8	03 25°40' - 03 27°00'	Traveller, wanderer, researcher, inquisitive
9	03 27°00' - 03 29°00'	Hermit, hard worker, self-observance
10	03 29°00' - 04 00°00'	Average wealth, hindrances

Mahatma Gandhi was born with the Moon in *Shlesha* on 28°51' in *Karka* rashi in house 10 falling in the ninth sector. Having suffered mortification, he changed his life-style, lived like a hermit.

- Birth only in the last quadrant of *Rewati* basically yields adverse effects while in quarters 1, 2, 3, a native enjoys worldly comforts and kingship, if supported by other factors;
- The four quarters of *Jyeshtha* are progressively malefic causing strife with siblings, family members and trauma to the native;
- Exempting the first half of *Magha* and the first quadrant of *Ashwini*, remaining portion of the nakshatras inspires all desirable effects;
- In spite of desirable effects, sages strongly recommend the *Shanti-Karma* (remedial rituals) to relieve the adverse caused by any *Ganda-Moola* as early as possible within the first year of birth;
- It suggests that the effect of a *Ganda-Moola*-birth in totality remains more or less adverse;
- Sage *Vasishtha* states, such propitiatory acts are to be performed soon after the quarantine period (*Sutaka*) of the mother, in the third month or any suitable occasion within the first year of birth: शास्त्रोक्तरीत्या खलु सूतकान्ते मासे तृतीयेऽप्यथ वत्सरान्ते।;
- Again around puberty or during teen-age and finally in the marriageable age, the relevant *Mantra*, progressively doubling

the basic amount of recitation, is recommended for fuller soothing effect;

- It is also stated in the classics:

Moola- born (quadrants 1, 2, 3) – trouble to father-in-law

Shlesha- born (exempting the I quadrant)- trouble to mother-in-law

Jyeshtha-born – trouble to elder sibling of the spouse

Muhurta at Birth

- It is there in the classics, birth occurring in Moola or Shlesha yields effect according to the Muhurta present at birth;
- The one-thirtieth portion of their duration is termed as one Muhurta. So divide the total duration of the nakshatra by thirty for obtaining duration of one Muhurta;
- Muhurta ruled by Rakshasa, Yaatudhana, Pitar, Yama and Kaala are highly ominous resulting in greater inauspiciousness. Here is the original citation:

राक्षसो यातुधानश्च पितुसंज्ञो यमस्तथा ।

कालश्चेति मुहूर्तेशा अशुभा जन्मनि स्मृताः ॥

- The same is further expanded, if the Moon and the Sun, both are in Ashubha-Panchaka. Below is a table exhibiting all the thirty Muhurta.

No.	Deity	Means	Effect
1	<i>Rakshasha</i>	Demon	Adverse
2	<i>Sheshanaga</i>	Mythological Serpent, bed of Lord Vishnu	Harsh speech, knowledgeable
3	<i>Kaala</i>	Death	Adverse
4	<i>Kuber</i>	God of wealth	Wealth
5	<i>Gandharva</i>	Divine musician	Artist
6	<i>Yama</i>	God of death	Adverse
7	<i>Pavana</i>	Wind	Anger, unsteady
8	<i>Saraswati</i>	Goddess of learning	Learned
9	<i>Yatudhana</i>	Illusive demonic entity	Adverse
10	<i>Pitar</i>	Fore-fathers	Adverse

No.	Deity	Means	Effect
11	<i>Vishwedava</i>	Deligation of gods	Social work
12	<i>Shukra</i>	Guru of demons	Luxuries
13	<i>Yama</i>	God of death	Adverse
14	<i>Ishwara</i>	The lord	Kingship, authority
15	<i>Muni</i>	Hermit	Hermit, seer,
16	<i>Prajapati</i>	Creator	Creation
17	<i>Soma</i>	Moon god	Tenderness at heart
18	<i>Matarah</i>	Divine mothers	Care of children
19	<i>Mahesha</i>	Lord Shiva, an emperor	Kingship, respect
20	<i>Megha</i>	Cloud god	Merciful
21	<i>Brahma</i>	Creator	Research
22	<i>Vishnu</i>	Lord Vishnu	Outstanding aura
23	<i>Kartikaya</i>	Son of Lord Shiva	Intelligent
24	<i>Shukra</i>	Guru of demons	Luxuries
25	<i>Yama</i>	God of death	Adverse
26	<i>Sharva</i>	Form of Lord Shiva	Human-welfare
27	<i>Diwakara</i>	Sungod	Virtues
28	<i>Vishnu</i>	Lord Vishnu	Outstanding aura
29	<i>Rudra</i>	God of annihilation, super ruler	Teacher, consultant
30	<i>Bhringariti</i>	A member of Lord Shiva's assembly	Medicinal treatment

Important Dispositions

- Birth during visible-period of a comet, the native suffers various troubles chalanging his survival;
- Mars and Saturn in the same quadrant of a nakshatra inspires possibility of a step-mother or reduce bliss of parents particulaly of mother. Such effect enhance, if both are in Kendra from the Moon. similarly, such Mars and Saturn together in any house reduce comforts arising from relation pertaining to that house. it is stated thus:

एकांशकस्थौ मन्दारौ यत्र तत्र स्थितौ तदा ।
शशिकेन्द्रगतौ तौ वा द्विमातृभ्यां स जीवति ॥

- Survival of a native is questioned when birth happens at sunset with lagna in Moon's Hora in Gandanta or the Moon in Gandanta has malefics in Kendra from the Moon;

सन्ध्यायां चन्द्रहोरायां गण्डान्ते निधनाय वै।

प्रत्येकं चन्द्रपापैश्च केन्द्रगैश्च विनाशनम्॥

- The Moon in the tenth house and the Sun, either alone or associated with any other Graha, in the third nakskhatra from the natal nakshatra, inspires all-troubles, disease and losses:

अतस्तृतीये नक्षत्रे समस्ते व्यस्तगेऽपि वा।

रवौ रात्रिपरां जीवेत् चन्द्रे दशममाश्रिते॥

- From the natal nakshatra, retrograde Saturn in any of the ten hind or next eight nakshatras gives rise to diseases;
- Reckoning from the natal nakshatra, Saturn and Mars in the fourteenth nakshatra together causes troubles in the family soon after the birth of a native;
- Above dispositions constituted in Ashwini, Krittika or Tripushkara nakshatra, or the Moon in 9, 12, rashis, minimise the evil, even if, the Moon is weak in terms of Paksha-bala or its disposition. It is said:

दास्रेऽग्निभे वागुरुभे शशांके वर्गोत्तमे पूर्णकलाकलापे।

त्रिपुष्करे शीतकरे हि रिष्टं प्रकृष्टमप्याशुलयं प्रयाति॥



Special Auspicious Dispositions

स्तोतारं विप्रः सुदिनत्वे आह्वां या यानुद्यावस्तनन्यादुषाशः ।

Atharvaveda

'A learned astrologer decides an auspicious day for the one who humbly enquires for a good day according to the rising nakshatra (Lagna) as well as the daily nakshatra.'

In the last chapter, we have described the nakshatras that manifest diseases, troubles, miseries and all inauspicious effects. Here, we shall discuss those which give rise to all desired effects like good health, wealth, renown, and the kingship.

We have already gone across that the nakshatras constituting a yoga like *Tripushakra*, *Dwipushkara*, *Amrit-Siddhi*, *Sarvartha-Siddhi*, etc., not only minimise the evil looking otherwise, but also inspire higher auspiciousness to the nativity overall. Some other dispositions, where the nakshatra plays a vital role, are as follows:

(a) Abhijit:Nakshatra and Muhurta

- Birth during the Abhijit nakshatra or Abhijit Muhurta is capable to mitigate a number of blemishes. We know that the fourth quadrant of U.Ashadha and a little part of Shravana combined fall within the domain of Abhijit nakshatra. Practically the Moon in Makara rashi from 06°40' to 10°53'20" remains in this nakshatra. A native born in Abhijit nakshatra gains additional beneficence and may enjoy a crowning glory. It is said:

जायतेऽभिजिति यः शुभकर्मा भूपतिर्भवति सोऽतुलवीर्यः ॥

- The Abhijit Muhurta extends 24-24 minutes both sides of apparent noon for a given locality;

- To arrive at the duration of the Muhurta, simply subtract the sunrise time from sunset for the locality in question and further divide the result into two equal parts;
- The quotient should be added to the sunrise time for knowing the apparent noon for a given locality. Subtracting 24 minutes from the apparent noon gives us the starting time of Abhijit and the apparent noon plus 24 minutes reveals the ending time of the Muhurta;
- The Abhijit Muhurta remains potent on any weekday except Wednesday as on this weekday it coincides with Kulika, a highly destructive Muhurta. The Kulika is also known as Ardha-Prahara;
- The auspiciousness obviously remains at its maximum, if Abhijit nakshatra also remain present in the Muhurta;
- Birth during Abhijit strengthens the chart overall abolishing many other blemishes.

(b) Agastya (Canopus)

- This star sets on different dates in April every year and rises when the rainy season is over somewhere during the third week of August to the first week of September;
- These dates vary according to the locality. You can find the dates of its setting and rising for major Indian cities in our Annual Ephemeris;
- To know the method of calculation, reader can consult our book, e.g., *Ganita-Jyotisham: Khel Khel main*;
- Birth on the very day of its rising earns higher potency driving away almost all blemishes and lead the native to an outstanding level of all good effects. It is there in the classics:

कुम्भयोनिमुनीनां चेद् उद्गमे जननं भवेत्।
विलीयते तदारिष्टं नूनं लाक्षेव वह्निना॥

That is: 'Birth taking place on the day when the star Agastya rises, particularly at the moment of its appearance in the sky, obtains capacity to extinguish all blemishes like fire at random burns the lac resin.'

(c) Moon in Krittika

A native born with the natal moon in *Krittika* at the rising time of the same nakshatra (the Moon and lagna both in *Krittika*) does not sustain blemish of birth caused by any inauspicious Yoga like *Vyatipaata*, *Krantisamyā*, *Gandanta*, etc.;

- Contrarily, the native is supposed to live a king-like life enjoying all auspicious effects. Here is the citation:

गण्डान्तविष्टिपरिष्व्यतिपातजातस्ताराधिपः समुदये यदि कृत्तिकायाम्।

(d) Grahas: Sun to Rahu Ketu

The Sun

- The Sun in lagna remaining in nakshatras, Pushya, P.Phalguni, U.Phalguni, Moola, Revati makes the native highly respected within the community or in a province. It is stated thus:

पौष्णे फाल्गुन्यां वा मूले पुष्ये च भास्करः कुरुते।
लग्नगतो नरनार्थं योजनशतमात्रके देशे॥

- The Sun with Mercury in the first quadrant of P.Phalguni, even if, Mercury is combust (in Simha navamsha) nourishes the chart overall manifesting birth of a fortunate native;
- Remember. A Graha in its own sign, exaltation sign or Vargottama in navamsha naturally earns benevolence.

The Moon

- The full moon in the fourth quadrant of Ashwini, Rohini, Punarvasu, Magha, Hasta, Vishakha, Moola, Shravana and P.Bhadra or in Vargottama navamsha manifests renown, wide fame and higher recognition;
- A native is fortunate and wealthy with the natal moon in Ashwini, Krittika and Pushya;
- The Moon in Magha or P.Phalguni or in the first quarter of Moola with Jupiter manifests higher connections making the native powerful;
- A native becomes highly recognized and wealthy, if the Moon remains in Pushya-2 or Shatabhisha-4;

- Many worldly comforts would be there, if the Moon is in the first Pada of Sahtabhisha or in the third quarter of Ashwini with Mars;
- Native becomes a literal king or a king-like when the Moon at birth remains in Kritika, Punarvasu, U. Phalguni, Vishakha and P.Bhadrapada and Jupiter in Karka rashi;
- The Sun and the Moon in the tenth house in the same nakshatra manifest birth of a pious native. Such native becomes a noted admisnitrator, ruler when Jupiter is retrograde and Saturn goes to the first house;
- The Moon associated with the Sun in Ashwini, Bharani, Moola or P.Ashadha confers reputation and sufficient success;
- The Moon in the second quarter of Shatabhisha or P.Bhadra particularly in house 5, 9 instils strength overall to the chart;
- A righteous and highly disciplined native is born when the Moon remains in the third quarter of U.Ashadha;
- The Moon in Pushya associated with Jupiter confers bliss of Rajayoga;
- Out of nine quadrants of a rashi, the Moon in the fifth or the eighth quarter indicates birth of a self-made and courageous native.

Mars

- Mars in Ashwini-1, Anuradha-4, U.Ashadha-2 or Vargottama or exalted in navamsha makes a native fortunate, wealthy and receiving appropriate help in need. The effect is progressively higher when such Mars itself is a Yogakaarka; in relation with Jupiter or any other Yoga Kaarka Graha;
- Such native becomes a king when belongs to a royal lineage. In other cases, he earns renown, headmanship and ample worldly comforts; The original citation is as follows:

मैत्रे चदाग्नेऽप्यथवात्मतुंगे वर्गोत्तमे भूमिसुतः करोति।

महीपतिं पार्थिववंशजातं चान्यं प्रधानं धनिनं समृद्धम्॥

- Mars anywhere in Ashwini, Anuradha or Dhanishtha, particularly in house 1 or 10 sans the debilitated Sun, confers bliss of Rajayoga as stated in the classics:

अश्विन्यामनुराघासु स्थितः अविष्टासु पार्थिवं भौमः ।
कुर्वते दशमोपगते लग्नस्थे वा रवी न नीचस्थे ॥

- Mars in Anuradha-4 either in house 5 or anywhere associated with the fifth lord indicates birth of a native in a reputed family with special knowledge, qualities or higher education.

Mercury

- Mercury in lagna, either in the second quarter of Chitra or the third quarter of Hasta, inspires greater auspiciousness overall;
- Mercury in the nakshatra next to the Sun (not combust) generates the effects of Rajayoga;
- A native is well-known when Mercury stays in the second quadrant of Magha. Such Mercury associated with the Sun constitutes Rajayoga.

Jupiter

- Jupiter produces effects of Rajayoga in Purva Ashadha-2;
- Native generally changes his field of work, not matching with his professional education acquired earlier, when Jupiter remains in Moola-4, Dhanishtha-1, U.Bhadra-3.

Venus

- Venus in Ashwini, Krittika, Pushya, Swati and Rewati manifests authority to rule for a native born in a royal family, while for others generates all comforts with ample favour from destiny as stated:

कृत्तिकारेवतीस्वाती पुष्यस्थायी भृगोः सुतः ।

करोति भूभुजां नाथमश्विन्यामपि संस्थितः ॥

- Born in Karka lagna with Venus in the first quarter of Krittika declares financial ease for the life-time and the native bestowed, at least once in the life-time, with sufficient inflow of money.

Saturn

- Saturn in Chitra-1 or Swati bestows Rajayoga effects;
- Saturn yields benevolence while staying in the third quarters of both Ashadhas;

- Saturn manifests the Rajayoga-effects after matured age when Saturn rests in U. Bhadrapada's second and third quarters.

Rahu and Ketu

- Nodes in U.Phalguni-1 inspire all-comforts, wealth and position during their relevant Dahsa and Antardasha;
- Nodes in the 10th or the 19th nakshatras reckoned from the one in lagna manifest greater success;
- Such Nodes associated with any Trikona-lord (houses 1, 5, 9) or a Kendra-lord in the same nakshatra disburse Rajayoga.

Nakshatras for Progeny

- (a) Sage Garga and many other classics state effects of the nakshtra present at the very moment when a girl, for the first time, starts her cycle of Menstruation. Like the nakshatra at marriage ceremony, this nakshatra is also important for womanhood and overall bliss of marital life:

Nakshatra at the Very First mansturation

Nakshatra	Effect	Nakshatra	Effect
Ashwini	Bliss of progeny	Swati	Most loved
Bharani	Generative disorder/ Lesser attention of husband	Vishakha	Prosperity
Krittika	All well	Anuradha	Poverty
Rohini	Wealth	Jyeshtha	Favour from destiny
Mrigshira	Bliss of progeny	Moola	Sensuality
Ardra	Ordinary disposition	P.Aashadha	Strife in family
Punarvasu	Noble progeny	U.Aashadha	Benedictions
Pushya	Bliss of progeny	Shravana	Prosperity
Shlesha	Misfortune	Dhanishtha	Wealth
Magha	Inauspicious	Shtabhisha	Poverty
P.Phalguni	Auspicious	P.Bhadra	Lesser harmony
U.Phalguni	Prosperity	U.Bhadra	Highly auspicious
Hasta	Virtuous	Rewati	Wealth and progeny
Chitra	Wealth		

(b) Reckoned from the 10th nakshatra from the nakshatra in lagna (that is the fifth house nakshatra) Grahas in certain nakshatras indicate thus. From the 10th nakshatra:

- The Sun in the 12th nakshatra obstacles birth of progeny;
- The Moon in the 7th nakshatra inspires miscarriages;
- Mars in the 3rd nakshatra manifests disorders during pregnancy;
- Mercury in the 22nd nakshatra inspires disorders right from the beginning of pregnancy;
- Jupiter in nakshatra 6 delays birth of a child;
- Venus in the 24th nakshatra inspires disease after birth;
- Saturn in the 8th nakshatra manifests undesired effects at birth or soon after the birth;
- Rahu or Ketu in the 20th nakshatra sanctions birth of a such child which progressively creates troubles to the parents during their matured age. Here is a supportive citation:

भावर्क्षदि द्वादशर्क्षे क्रमशः खगासप्तमेऽथो तृतीये
द्वाविंशे षष्ठ्ये वा पुनरपि जिनमे चाष्टमे विंशसंख्ये ।
सूर्यादारभ्य हानिं विदधति जनने गर्भनाशं विकारं
कष्टात्कालातिपातादपि गदबहुलं जातमात्रं विसौख्यम् ॥

- A malefic in the opposite nakshatra, shown in the following table below, gives rise to obstacles in child-birth, while a benefic manifests mediocre trouble. The Month-lords of ten Nakshatra- months of pregnancy (27.3 days each) are given in separate table:

Nakshatra House 5	Graha in	Nakshatra House 5	Graha in	Nakshatra House 5	Graha in
Ashwini	P.Phalguni	Ardra	P.Aashadha	Chitra	P.Bhadra
Bharani	Magha	Punarvasu	Moola	Swati	Shtabhisha
Krittika	Shravana	Pushya	Jyeshtha	Vishakha	Dhanishtha
Rohini	Abhijit	Shlesha	Anuradha	Rewati	U.Phalguni
Mrigshira	U.Aashadha	Hasta	U.Bhadra		

- During the relevant month, the Month-lord in Shubha-Panchaka (not combust) reduces intensity of such trouble.

Month-Lords during Pregnancy

Month	Lord	Month	Lord
1	Venus	6	Saturn
2	Mars	7	Mercury
3	Jupiter	8	Lagna lord at conception
4	Sun	9	Moon
5	Moon	10	Sun

(c) **Other Nakshatras:** Following is to be checked separately for husband and wife:

- Form the Aadhana (18th) nakshatra of both (husband and wife), any Graha happening to be in nakshatras 3, 5, 6, 7, 8, 20, 22, 24 also create obstacles in conceiving or giving birth;
- Similarly a Graha located in nakshatras 3, 5, 6, 7, 8, 20, 22, 24 form the nineteenth nakshatra reckoned from the same in lagna of both also causes hurdles for bliss of progeny;
- Generally, the nature of obstacle may pertain to sperms, etc., for males and disorder in generative functions for females.
- At the commencement of menstruation, any of the following nakshatras basically denies a successful conceiving during the following month. They are:
Bharani, Shlesha, Magha, Moola, P.aashadha, Shatbhisha and P.Bhadra
- For fixing dates for conceiving, reader are advised to go through our other book *Sukha Santana Deepika*.



Nakshatras within the Nakshatra

उदयादुदयं भानोर्भानां भागो घटीमितः।

आनन्दाद्यभिधानास्ते यथानाम तथा गुणाः॥ मिश्रः

'Within a weekday, there are twenty-eight sub-nakshatras extending each for one Ghati (24 minutes from sunrise) as reckoned from the nakshatra at sunrise. Each portion bears separate name called the Anandadi Yoga yielding the effect according to their ascribed nomenclature.'

Anandadi Yogas

The twenty-eight divisions within a day (24 hours or 60 *Ghatikas*) are actually ascribed to be the subtle sections of the day-nakshatra. The mannerism has similitude with Hora (all weekdays within a specified weekday), all Tithis within a given Tithi (*Tithi-Amsha*) or all Graha-dasha (*Antardasha*, AD) within a given Mahadasha (MD).

Reckoning from the moment of sunrise to the following sunrise at a given locality (total 60 *Ghatikas*, 24 hours), each *Ghatika* (24 minutes) is governed by a nakshatra (subtle nakshatra) completing two full cycles of the 28 nakshatras ($28 + 28 = 56$ *Ghatika*) plus nakshatras 1, 2, 3, 4 in their natural order of occurrence. Hence the every fifth from the first one at sunrise governs the first *Ghatika* from the next sunrise on the following weekday.

These 60 subtle sub-nakshatras are formed with the day-nakshatra (of Moon) coinciding with a certain weekday. And these subtle nakshatra-sections are named as the *Anandadi Yoga*, having separate nomenclature. Let us understand the sequence:

- For instance, on any Sunday supposing the day-nakshatra to be Ashwini, one cycle of the twenty-eight nakshatras completes with the 28th Ghatika starting from sunrise;
- The second cycle would thus complete when the 56th Ghatika of the day ends;
- Further starting from Ashwini, the 57th to the 60th Ghatikas would respectively be governed by Ashwini, Bharani, Kritika and Rohini taking us at the sunrise next;
- So on the following day, i.e., Monday the first Ghati goes under command of Mrigashira and the process keeps going on;
- Thus from Sunday onwards with Ashwini as on the very first Ghatika, every following day will be starting with the subtle nakshatra falling fifth from the first on a preceding weekday;
- So we start counting the nakshatras

On Sunday- from *Ashwini*, on Monday- from *Mrigashira*, Tuesday- from *Shlesha*, Wednesday- from *Hasta*, Thursday- from *Anuradha*, Friday- from *U. Ashadha*, Saturday- from *Shatabhisha*;

- On any given weekday, reckon from the specified nakshatra till the day-nakshatra and find the Aanandadi yoga for the day;
- The yoga arrived at thus operates within the tenure of the day nakshatra only;
- The yoga next in order operates if the nakshatra at sunrise ends before next sunrise. Entire concept is made clear in the following table;
- In this format, the same subtle nakshatra every day remains present in the first, the twenty-ninth and the fifty-seventh Ghatika;
- Later these subtle nakshatras were named as the Aanandadi yogas. The yoga present at birth instills the trait as indicated by its meaning;
- For example, today on June 16, 2020, Tuesday, Ashwini existing whole day and night ends after 36 minutes the next sunrise (Wednesday);

- In the table below, the column of Tuesday suggests the yoga Amrita remaining present till the next sunrise on Wednesday;
- On Wednesday, the Mrityu yoga will operate till the end of Ashwini, i.e., 06:03 hrs. Then onwards Kaana, next in order, will operate;
- For ease in fixing the yoga on a given day, table is being given here below.

Anandadi Yogas

Yoga	Means	Sun	Mon	Tue	Wed	Thu	Fri	Sat
Anand	Mirth	Ashvini	Mrigshi.	Shlesha	Hasta	Anuradh	U.Sha	Shathhis
Kalanda	Lethal Staff	Bharani	Ardra	Magha	Chitra	Jyeshtha	Abhijit	P.Bhadra
Dhumra	Smoke	Krittika	Punarvasu	P.Pha	Swati	Moola	Shravan	U.Bhadra
Prajapati	Creator	Rohini	Pushya	U.Pha.	Vishakha	P. Sha	Dhanistha	Revati
Sanya	Humble	Mrigshisi	Shlesha	Hasta	Anuradh	U.Sha	Shathhis	Ashwini
Dwanksha	A crow	Ardra	Magha	Chitra	Jyeshtha	Abhijit	P.Bhadra	Bharani
Dhwaja	A flag	Punarvas	P.Pha	Swati	Moola	Shravan	U.Bhadra	Krittika
Shrivatsa	A Godly mark	Pushya	U.Pha.	Vishakha	P.Sha	Dhanisth	Revati	Rohini
Vajra	Lightening	Shlesha	Hasta	Anuradha	U.Sha	Shathhis	Ashwini	Mrigshi.
Madgar	A mace	Magha	Chitra	Jyeshtha	Abhijit	P.Bhadra	Bharani	Ardra
Chakra	Royal umbrella	P.Pha	Swati	Moola	Shravan	U.Bhadra	Krittika	Punarvas
Mitra	A friend	U.Pha.	Vishakha	P.Sha	Dhanisth	Revati	Rohini	Pushya
Manas	A heavenly pond.	Hasta	Anuradha	U.Sha	Shathhis	Ashwini	Mrigshi.	Shlesha
Padma	A Lotus	Chitra	Jyeshtha	Abhijit	P.Bhadra	Bharani	Ardra	Magha
Lambaka	Slaying	Swati	Moola	Shravana	U.Bhadra	Krittika	Punarvas	P.Pha
Utpati	Calamity	Vishakha	P.Sha	Dhanistha	Revati	Rohini	Pushya	U.Pha.
Mrityu	Death	Anuradha	U.Sha	Shathhis	Ashwini	Mrigshi.	Shlesha	Hasta
Kaana	One-eyed	Jyeshtha	Abhijit	P.Bhadra	Bharani	Ardra	Magha	Chitra
Siddhi	Success	Moola	Shravan	U.Bhadra	Krittika	Punarvasu	P.Pha	Swati
Shubha	Auspicious	P.Sha	Dhanistha	Revati	Rohini	Pushya	U.Pha.	Vishakha
Amrit	Nector	U.Sha	Shathhis	Ashwini	Mrigshi.	Shlesha	Hasta	Anuradha
Musal	A pestle	Abhijit	P.Bhadra	Bharani	Ardra	Magha	Chitra	Jyeshtha
Gad	Disease	Shravan	U.Bhadra	Krittika	Punarvasu	P.Pha	Swati	Moola
Matanga	An elephant	Dhanistha	Revati	Rohini	Pushya	U.Pha.	Vishakha	P.Sha
Rakshasa	Demon	Shathhis	Ashwini	Mrigshira	Shlesha	Hasta	Anuradha	U.Sha
Char	Instable	P.Bhadra	Bharani	Ardra	Magha	Chitra	Jyeshtha	Abhijit
Shira	Firm	U.Bhadra	Krittika	Punarvasu	P.Pha	Swati	Moola	Shravan
Vardhman	Growing	Revati	Rohini	Pushya	U.Pha.	Vishakha	P.Sha	Dhanistha

Effects

1. आनन्दे च भवेत्सिद्धिः

Ananda yoga at birth manifests the natives successful in ventures with healthy physical dispositions. By nature, such natives are joyeous, humorous and cheerful, so are capable to tackle adverse conditions with patience. All traits correspond with the Ashwini deity (*Ashwini Kumaras*);

2. कालदण्डे मृतिर्भवेत्

The quote reads '*Mriti*' means *Mrityu*, death. The term 'Death' may appear chiefly in eight forms, i.e., extreme shame, disease, sorrow, fear, miseries, humiliation, calumny and literal death. So **Kaaladanda** yoga inspires all inauspicious effects combined or into phases. *Yama*, the deity of *Bharani* relates with the yoga;

3. धूम्राख्ये प्रीतिसंयुक्तः

Exempting initial 24 minutes, remaining portion of **Dhumra** yoga causes loving and caring characteristics with gentle disposition. The positive form of *Agni*, deity of *Krittika* goes with the yoga;

4. प्राजापत्ये च सम्पदः

Prjapati, the fourth yoga, bearing traits of *Rohini* deity, manifests all wealth and riches, creativity, inventive disposition and comfortable life overall;

5. सौम्ये तुसुखसम्पत्तिः

Saumya yoga confers gentle looks, soothing personality, comfortable life, friendly approach towards all and worthwhile money. And that all fairly goes with the Moon, deity of *Mrigashira*;

6. ध्वांक्षे धनसमागमः

Dhwanksha yoga is good after initial two hours. In its auspicious form, yoga confers sufficient finances. The native is loud in his day-to-day behaviour and gets involved in occult fields or religious pursuits as well as teaching, preaching or imparting knowledge through different modes. The deity of *Ardra*, *Rudra* is considered to be the reservoir of all wisdom;

7. ध्वजनाभितुसन्मानम्

Dhwaja (flag) yoga at birth bestows high reverence from people, headmanship, renown and a trustworthy position in the society. All characteristics of Aditi (of *Punarvasu*) reflect here;

8. श्रीवत्से पुत्रसम्पदा

Shrivatsa, parallel to *Pushya* and its deity (Jupiter), inspires family bliss, general happiness, large family, noble progeny and growing prosperity.

9. वज्राख्ये चाल्पमृत्युश्च

Vajra is the thunder-bolt or lethal weapon of Indra. It results in accident, unexpected loss physical, mental or financial. During the first two hours, its severity remains higher. Characteristics of *Sarpa* of Shlesha are corresponding with the yoga effects.

10. मुद्गरे च धनक्षयम्

Mudgar is a mace like wooden object used for exercising purposes by wrestlers or a hammer. It may result in financial losses as highlighted in the scriptures. However, other sorts of loss are not completely ruled out. Its first two hours are highly severe.

11. छत्रे च राजसम्मानम्

Chhatra is a royal umbrella borne over-head as a mark of dignity. Proper reward, honour, renown, award, higher reputation are the effects.

12. मित्रे पुष्टिकरं भवेत्

Mitra means a friend. A native born with this yoga is worth to be a good friend, so deserves fair and worthy response among his friend circle. He is capable to lead a team. The word *Pushti* suggests good health also.

13. मानसे सुखसम्पत्तिः

Manasa is referred to a heavenly pond, perhaps the *Manasarovara* located on *Kailasa* Mountain in the Himalayas. And it also means 'mind'. Thus the native having this yoga at birth enjoys satisfaction over all; is successful in his ventures; contended with his fulfilled ambitions and accomplishes his ambitions easily.

14. पद्माख्ये सुखसम्पदा

Padma means a lotus that is considered to be the eternal seat of Goddess Lakshmi. It manifests glory, success, reputation, creditability, wealth and all worldly comforts.

15. लुम्बके घनहानिःस्यात्

The word **Lumbaka** is used for slaying actions. So expresses sense of self destruction or a slayer. The Sutra above highlights the effect that includes loss of wealth, unpredictable nature, undue anger, violent activities. It results in higher intensity during the first one hour and thirty-six minutes.

16. उत्पाते क्लेश एव च

Utpaata (calamity) inspires all worries and troubles as it is of some calamitous nature. Such dispositions sometimes may be self-invited by the native.

17. मृत्यौ च मरणप्राप्तिः

The yoga literally means **Mrityu** 'death'. Such dispositions may exhibit various negative effects as discussed in the context of *Kaaladanda* (no.2) above. Likelihood of negative effects remains prominent any way.

18. काणे कालभयं भवेत्

Kaana, term is used for a one-eyed person. The quote reads the fearsome circumstances caused by *Kaala*. *Kaala*, eternal time or a specific time-period, does not necessarily indicate death indeed. Hence, unexpected worries and troubles, irony of fate and other tedious conditions of effects are referred to. The first 48 minutes of the yoga are severe. Characteristics of Indra, deity of the eighteenth nakshatra (*Jyeshtha*) are also inherent.

19. सिद्धे सर्वत्र सिद्धिश्च

Siddhi (success) is its popular name. Perhaps in ancient age, it was known as **Siddha** (successful). Success, being the keyword of both names, yoga inspires all gains, all success and fuller satisfaction.

20. शुभे कल्याणमेव च

Shubha (auspicious, benedictory, benevolent) yoga manifests birth of a Fortunate native blessed with all, worldly comforts and away from worries.

21. अमृते राज्यसिद्धिश्च

Amrit is nectar, the drink of immortality that is available for gods. So the creative works of a native which may last longer for the benefit of mankind and thus the man is ever remembered for his valuable contribution. Higher connections, crowning status and authority are some characteristics that become naturally inherent here. He may be a king, king-maker or living like a king.

22. मुसले हानिरेवच

Musala is a wooden pastle used to remove husk of paddy. So the native possess capability to remove useless portion of a statement and thus would be a good editor, teacher or a preacher or Guru indeed. He may be obstructed by hidden rivals and may be less recognised than he deserves. He is a capable analyst, an orator, debater or a writer.

23. गदाख्ये च भयं विद्यात्

Gada literally means 'disease', so proneness to diseases either physical or mental, sort of phobia and dejection become prominent. Simply he receives lesser favour from his destiny.

24. मातंगे कुलवर्धनम्

Matanga, an elephant, indicates exalted position in the family having a large number of family-members. He enjoys a respected status and delight from descendants. Such natives are generally long-lived.

25. राक्षसे च महत्कष्टम्

Rakshasa (demonic being) results in all physical traumas, obstacles in the way to success and diseases hard to cure.

26. चरे कार्यचरं स्मृतम्

Chara (Moveable) manifests changing preferences of a native, so he could be changing his work-field frequently. It suggests that

such native, out of his aspirations and ambitions, might be shifting to another place or field, so is ever active at his mind.

27. स्थिरे कार्यस्थिरत्वं स्यात्

Sthira (stable) shows firm determination, hard work and regular success resulting in proper recognition. Such natives generally are not supposed to change their work field, concepts and ideology.

28. प्रवर्धे वर्धते फलम्

Vardhamana (growing) yoga indicates regular progressive success, reputation and wealth.

Yogas no. 2, 3, 6, 9, 10, 15, 16, 17, 18, 22, 23, 25 (total 12) are of malefic nature thus manifest some undesirable while remaining sixteen yogas are of benevolent nature in general.



31

Assessing the Benevolence

पुरुष एवेदं सर्वं यद्भूतं यच्च धाव्यम्

उतामृतत्वस्येशानो यदन्नेनातिरोहति॥ Yajurveda 31.2

'Lord Vishnu, in his embodied form like a human, is omnipresent and is the sole cause of all existing as well as future creations. He is the eternal ruler of all mortals and immortals. Humans, the mortal ones, sustain through consuming eatables which are also the gross forms of his subtle dignities. Thus the Lord alone is the ultimate source of strength.'

Sources of Benevolence

A strongly benevolent nakshatra confers it's all peculiarities on the native while in case of weakness, it reserves the same. There are various sources wherefrom a nakshatra earns benevolence or malevolence as stated here further.

1. Through Grahas

Nakshatra is strong when occupied by a strong Graha. We know that the day nakshatra exclusively belongs to the Moon, so the strength of the Moon itself becomes the prime source of strength of a nakshatra. A Graha including the Moon is strong when it grabs a position of being in *Shubha-Panchaka* according to the level of its benevolence. On the contrary, the same being in *Ashubha-Panchaka* progressively loses its benevolence as shown in the table below strictly in order of their merits.

Shubha Panchaka	Benefic strength	Malefic Strength	Ashubha Panchaka	Benefic strength	Malefic strength
Exalted	100%	00%	Neutral rashi	12.5%	87.5%
Moola Trikona	75%	25%	Inimical rashi	6.25%	93.75%
Own rashi	50%	50%	Deep inimical Rashi	3.13%	96.87%
Bosom friendly Rashi	37.5%	62.5%	Combust	50%	50%
Friendly rashi	25%	75%	Debilitated	00%	100%

The bosom friends and the deep enemies are decided under the format of five levels of their relationship mutually comparing their natural and temporal ones. So it varies in different charts and is determined thus:

Deep or Bosom friend: natural friend + temporal friend

Friend: natural neutral + temporal friend

Deep enemies: natural enemy + temporal enemy

Enemy: natural neutral + temporal enemy

Neutral: friend / enemy + enemy / friend

A Graha including the Moon in a potent rashi may gain some additional strength, even if, it is combust or retrograde. The state of retrogression does not apply to the Moon. For Rahu and Ketu, the strength of their associates and of their dispositors determine their own strength. For convenience, a table is here showing above dispositions.

2. Through Luminaries

Being the sole controller of all the nakshatras, strength of the Moon itself forms the foundation of strength of Grahas finally elevating overall the grade of a given chart. It is stated in the classics that a strong Sun prepares the benevolent effects of a chart ready to serve while the Moon adorned with strength, having garnished the same, finally serves it to a native. So the natal dispositions of the Moon and the Sun, whether strong or weak, considerably affect the quantum of benevolence of a nakshatra. Any nakshatra, no matter whether occupied by the Moon or other Grahas, earns progressively greater strength when the Graha therein or connected any way is:

- Not combust (occupied by the Sun);
- Not occupied by functional malefics;

Graha	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
<i>Exaltation rashi</i>	Entire Mesha	Vrishha 00°-03°	Entire Makara	Kanya 00°-15°	Entire Karka	Entire Meena	Entire Tula
<i>Highest Exaltation</i>	Mesha 10°	Vrishha 03°	Makara 28°	Kanya 15°	Karka 05°	Meena 27°	Tula 20°
<i>Debilitation Rashi</i>	Entire Tula	Entire Vrishchika	Entire Karka	Meena 00°-15°	Entire Makara	Entire Kanya	Entire Mesha
<i>Deep Debilitation</i>	Tula 10°	Vrishchika 03°	Karka 28°	Meena 15°	Makara 05°	Kanya 27°	Mesha 20°
<i>Moola-Trikona</i>	Simha 00°-20°	Vrishha 04°-30°	Mesha 00°-12°	Kanya 16°-20°	Dhanu 00°-10°	Tula 00°-15°	Kumbha 00°-20°
<i>Own rashi</i>	Simha 20°-30°	Karka	Mesha 13°-30° Vrishchika	Mithuna Kanya 21°-30°	Dhanu 11°-30° Meena	Vrishha Tula 16°-30°	Makara Kumbha 21°-30°
<i>Natural Friends</i>	Moon, Mars Jupiter	Sun Mercury	Sun, Moon Jupiter	Sun Venus	Sun Moon Mars	Mercury saturn	Mercury Venus
<i>Neutrals</i>	Mercury	Mars, Jup. Venus, Sat	Venus Saturn	Mars, Jup Saturn	Saturn	Mars Jupiter	Jupiter
<i>Natural Enemies</i>	Venus Saturn	...	Mercury	Moon	Mercury Venus	Sun Moon	Sun, Mon Mars

Temporal relationship (based on house-position, not rashis)

Friends: located in houses 2, 3, 4, 10, 11, 12 from the Graha in a given chart

Enemies: located in houses 1, 5, 6, 7, 8, 9 from the Graha in a given chart

- Not having Mars in the 3rd from it, Jupiter in the 6th, Moon in the 7th, Saturn in the 8th, Sun in the 12th, Rahu in the 19th, Mercury in the 22nd and Venus in the 23rd nakshatra;
- Not suffered any adversity like Visha, Utpaata yoga, etc.;
- Not perforated (under Vedha) by any Graha;
- Graha or the Moon (according to the occupant) traverses northward from the nakshatra;
- Deeply conjunct (occulted) with the Moon;
- Occupied by a strongly disposed Graha or functional benefic one;
- Strengthened by a strong Graha (s) in its trine-nakshatra (s);
- Constitutes a benefic yoga like Ravi yoga, Dwipushakara, Amrit-siddhi, etc., (vide supra);
- Nakshatra occupied by Gulika and its trines may disburse negative effects all of a sudden without assigning a solid reason. The Gulika lord is also important to consider.

Jala-Vridddhi and Jala-Kshaya

These terms belong to the dispositions of the natal moon. The natal nakshatra and also the Moon earn greater benevolence when the Moon transits within the *Jala-Vridddhi-Kaala*, i.e., periodical rise-period in the sea-level. During *Jala-Kshaya-Kaala* (the periodical fall in the sea-level), the Moon loses its strength.

Within a day, there are four sections (almost 6 hours each) where the Moon obtains above states of being, turn by turn and twice a day. Following is an easy method to decide the above on the basis of position of the Moon in a given chart.

- The Vridddhi-Kaala starts when the Moon crosses the rising degrees in the fourth house and remains operative till the rising degrees in the seventh house. Again it exists in the same fashion from the degrees in the tenth house to the degrees in the lagna;
- The Moon, even if in Ashubha-Panchaka, and the natal nakshatra obtain some additional benefic strength in the Vridddhi-Kaala;
- Similarly the Kshaya-Kaala begins when the Moon remains within the lagna degrees to the fourth house degrees or the degrees in the seventh house to the same in the tenth house fenced with the rising degrees in the relevant house. Within

this period, the Moon as well as the natal nakshatra loses some of its benevolence;

- Reader must take note that the degrees rising in the first house universally rise in all the twelve houses in subsequent rasis, states Parashara. In this format, all the houses extend for 30° each, 15°-15° both sides of the central point of a house, i.e., the rising degrees in a house.

Luminary Conjunct with Nodes

Rahu and Ketu are respectively known as the Ascending and the Descending Nodes (*Paata*) of the Moon. The Sanskrit word *Paata* or *Sampaata* is any of the two points on the celestial sphere at which the orbit of any rotating celestial body intersects a plane in context, e.g., the intersecting points of the ecliptic and the celestial equator are the Vernal (*Vasanta*) and the Autumnal (*Sharat*) equinoxes (*Sampaata*).

Any luminary and the nakshatra sustain the *Sapaata-Dosha*, when a luminary is conjunct with any Node in the same quadrant of a nakshatra. Such conjunction, as referred to the Moon, is greater hazardous when they remain on the same degree of the nakshatra-quarter.

It causes confusions, illusions, impractical vision, so a native suffers losses, torment, humiliation, etc., because of his wrong decisions made of his own foolery.

Combustion of Nakshatras

Likewise the Grahās, a nakshatra also suffers combustion when is occupied by the Sun. A deep combustion occurs when the Sun obtains almost equal longitude as that of the nakshatra. The longitudes of the nakshatras (variation in seconds per year) have been given in Chapter 1.

We know that the Sun always remains on the ecliptic; hence having no *Shara* (celestial latitude) may shift a little from the ecliptic (1 or 2 arc minutes only). The latitudes and the longitudes of any two celestial bodies combined make them deeply conjunct mutually or with a nakshatra. Due to the *Shara* of some nakshatras, following nakshatras sustain a little blemish of combustion:

1. *Swati*, 2. *Abhijit*, 3. *Shravana*, 4. *Dhanishtha*, 5. *U.Bhadrapada*

Following is a list showing dates of combustion and deep conjunction of the nakshatras with the Sun. The same with the Moon occurs when the Moon, transiting within the nakshatra, obtains the longitude and the latitude equalling the same of the nakshatra. (*Vide, table, Ch. I*)

Conjunction with the Sun

Nakshatra	Combustion	Deep combust within
Ashwini	April 13 – April 27	April 22 – April 24
Bharani	April 27 – May 11	May 08 – May 09
Krittika	May 11 – May 14	May 20 – May 21
Rohini	May 25 – June 08	May 30 – June 01
Mrigshira	June 08 – June 21	June 14 – June 15
Ardra	June 21 – July 05	June 19 – June 20
Punarvasu	July 05 – July 19	July 15 – July 16
Pushya	July 19 – August 02	July 31 – August 01
Shlesha	August 02 – August 16	August 04 – August 06
Magha	August 16 – August 30	August 22 – August 23
P.Phal	August 30 – September 13	September 04 – September 05
U.Phal	September 13 – September 27	September 13 – September 15
Hasta	September 27 – October 10	October 06 – October 07
Swati	October 24 – November 06	October 17 – October 18
Vishakha	November 06 – November 19	November 07 – November 08
Anuradha	November 19 – December 02	November 16 – November 17
Jyeshtha	December 02 – December 15	December 01 – December 02
Moola	December 15 – December 28	December 15 – December 17
P.Aasha	December 28 – Jan 11	December 26 – December 27
U.Aash	January 11 – January 24	January 02 – January 04
Shravana	January 24 – February 07	January 22 – January 23
Dhanishtha	February 07 – February 20	February 05 – February 06
Shtabhisha	February 20 – March 04	March 02 – March 03
P.Bhadra	March 04 – March 17	March 14 – March 15
U.Bhadra	March 17 – March 31	March 30 – March 31
Rewati	March 31 – April 13	April 03 – April 05
Sun in <i>Abhijit</i> - January 21 to January 26 (approx), negligible blemish of combustion		

The nakshatra occupied by the Sun inspires loss of the good, curtails significations and lesser bliss of the house and also of its Trikona houses. We know that 2.25 (9 quadrants) nakshatras may be there in a given house so the highest effect will ensue when such Sun locates on the central degrees of a house and will be gradually milder within 03° of its either side. Such as nakshatra away from the rising degrees in a given house, but within the house, causes troubles at later stage.

In a real example chart, the native has the Sun in *Shravana* ($11^{\circ}15'$) first quarter while the central point (rising degrees in a house) of the seventh house lies on the fifth degree in *Makara* rashi in *U.Ashadha*, III quarter (Lagna $03^{\circ}04'25''$). So the houses 7, 11 and 3 are blemished sustaining the combustion of the next nakshatra to that of the central point.

As result, the native has no elder sibling, lost his two younger siblings during boyhood and one more at his matured age. His spouse suffers inferior health for last 27 years, underwent three major surgeries with progressively griming health conditions when his spouse entered the Sun's dasha.

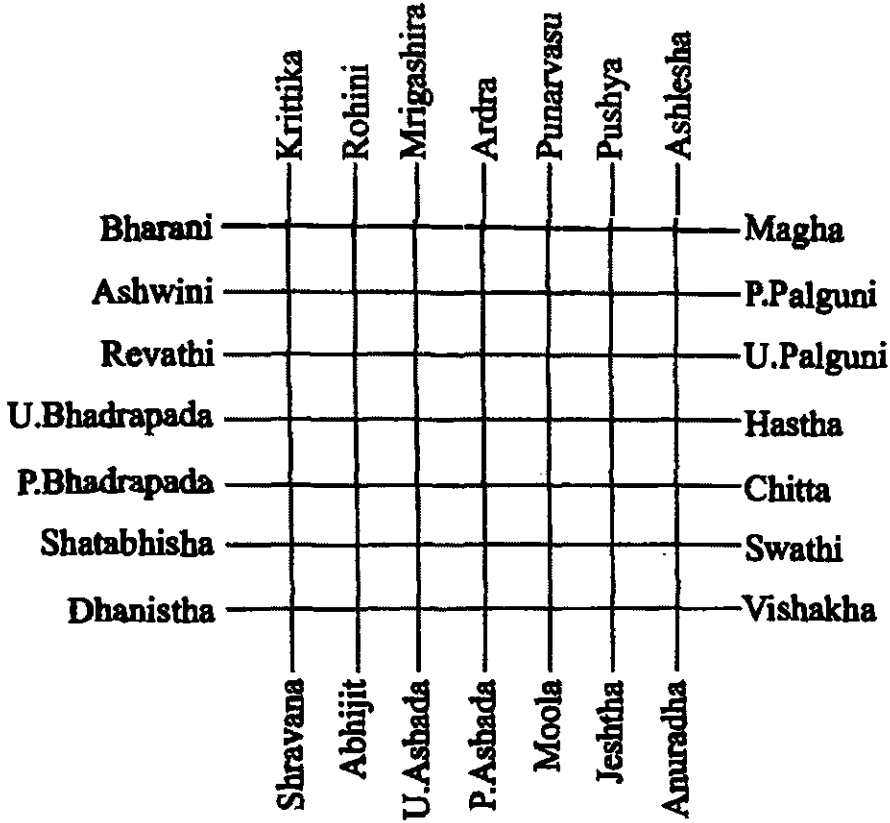
In this connection, we should always consider the number of prominent *Tara* of the nakshatra also. In this case, *Shravana*, being of three *Tara*, above adverse effect greatly ensues in any odd-numbered year or the years fully divisible by 3, i.e., 3, 6, 9, 12, 15, 18, etc.

He encountered with above adverse effects orderly in the years 6, 42, 60 and after marriage in the years 3, 6, 18, 24, 30, 39.

Perforation (*Vedha*)

For predictive purposes, the *Vedha* is always decided on the basis of the *Sapta-Shalaka-Chakra* (7×7 horizontal and vertical cross lines) having one nakshatra on every end. Nakshatras falling on the two opposing ends of the same line are considered perforating each other. Both nakshatras become tormented falling under the *Vedha*. The concept is made clear here below.

Sapta-Shalaka-Chakra



Nakshatras shown in pairs fall on the same line, so a Graha in any one of the two causes perforation to each other.

Ashwini P.Phal	Bharani Magha	Krittika Shravana	Rohini Abhijit	Mrigashira U.Ashadha	Ardra P.Ashadha	Punarvasu Moola
Pushya Jyestha	Shlesha Anuradha	Magha Bharani	P.Phal Ashwini	U.Phal Rewati	Hasta U.Bhadra	Chitra P.Bhadra
Swati Shatabhisha	Vishakha Dhanishtha	Anuradha Shlesha	Jyestha Pushya	Moola Punarvasu	P.Ashadha Ardra	U.Ashadha Mrigashira
Abhijit Rohini	Shravana Krittika	Dhanishtha Vishakha	Shatabhisha Swati	P.Bhadra Chitra	U.Bhadra Hasta	Rewati U.Phal

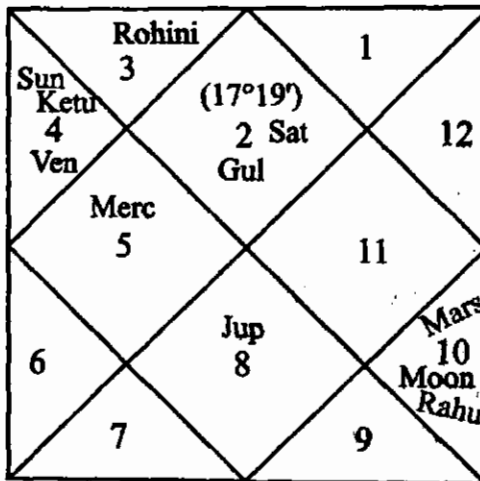
Such *Vedha* performed by a potent benevolent Graha causes lesser deficit, while that by a malevolent one leads to greater loss of the good, it is said. This opinion does not hold good as one certainly sustains equally severe injury, when is hit by a rod whether made of gold or iron. Remember, the effect of the *Vedha* remains confined to the nakshatra involved only, no way, extending to its Trikona nakshatras.

Through the Graha Lord

Nakshatras earn strength through their planetary dasha (Vimshottari) lords also popularly known as Nakshatra Lord (NL). A strongly disposed such lord transmits its strength to the nakshatra (s) under its rule. Out of twenty-seven, all the nine Grahas rule over the nakshatras three each as described in the table below.

Graha Lord	Nakshatras		
Sun	Krittika	U.Phalgunu	U.Ashadha
Moon	Rohini	Hasta	Shravana
Mars	Mrigashira	Chitra	Dhanishtha
Rahu	Ardra	Swati	Shatabhisha
Jupiter	Punarvasu	Vishakha	P.Bhadrapada
Saturn	Pushya	Anuradha	U.Bhadrapada
Mercury	Shlesha	Jyeshtha	Rewati
Ketu	Magha	Moola	Ashwini
Venus	P.Phalguni	P.Ashadha	Bharani

All the three nakshatras allotted to each Graha are mutual Trikona nakshatras and they naturally happen to be in the three mutual trikona houses of a chart. For example, the quadrant of a nakshatra rising in lagna would obviously be rising of the mutual trikona nakshatras ruled by the same Graha in houses 1, 5 and 9. So a strong Graha lord would not only be transmitting its strength to the very nakshatra but also to its trines.



Sun-Shlesha 1,
Moon- U.Ashadha 3,
Mars-Dhanishtha 1,
Mercury- P.Phal 1,
Jup- Anuradha 1,
Venus- Pushya 3,
Saturn- Rohini 1,
Rahu-Shravan 4,
Ketu-Shlesha 2,
Gulika-Mrigashira-1

In this chart, Jupiter in *Anuradha* (house 7) is perforated by the Sun and Ketu in a combust *Shlesha*. The Moon's nakshatra

is pierced by that of Gulika. The native, all of a sudden, lost his spouse in Jupiter/ Moon dasha.

Gulika: A Potent Maaraka

Gulika is considered to be the most malefic entity, but it does not cause much harm when:

- Its dispositor is in nakshatras falling 1, 9, 10, 18, 19 or 27 from the same in lagna;
- Gulika itself is placed in any Upachaya houses (3, 6, 10, 11) in a given chart;
- The Gulika nakshatra is not perforated by a Graha;
- Under other dispositions, it is capable to manifest highly undesirable effects.

Deha-Praana-Mrityu-Kaala

These are special terms in Vedic Jyotisha elucidated here:

- The quadrant of the nakshatra in lagna is termed as Praana or vital energy inspiring the sustenance of a native;
- The same of the Moon is known as Deha or body;
- And the quadrant of the nakshatra occupied by Gulika is called Mrityu or death;
- Kaala or destructive form of time is arrived at by adding longitudes of the above three, the quadrant of the nakshatra happening to be in the summed up longitude is labeled as Kaala;
- The nakshatra and the relevant rashi of Deha and Praana must not sustain any blemish through disposition;
- Kaala and Mrityu in houses 1, 5, 9 reduce the longevity and inspire a variety of troubles;
- On the similar manner, you can evaluate any house considering the house in question as lagna;
- Nakshatras, particularly the quarters of the same of Deha and Praana nourish the house except houses 6.8.12;
- The same of the Mrityu and Kaala denies many of the effects of a house (out of the twelve houses).

- In our example chart just preceded, we add the longitudes of the seventh house, the Moon and the Gulika thus:

House 7-	07 17°19' (<i>Anuradha</i> I) <i>Praana</i>
Moon-	09 05°53' (<i>U.Ashadha</i> III) <i>Deha</i>
Gulika-	01 26°08' (<i>Mrigashira</i> I) <i>Mrityu</i>
Total	06 19°20' (<i>Swati</i> IV) <i>Kaala</i>

Deha and *Mrityu* are falling in mutual *Vedha*, while *Kaala* goes to the sixth house falling twelfth from house 7. The dispositor of *Gulika* in rashi and the navamsha chart (Venus) belongs to that of *Kaala*. It manifests hazardous results of the seventh house and that is true.

The Khara-Pada

Entire nakshatra happening to be in the eighth house is termed as *Khara Nakshatra*, while the quadrant present in the longitude of house 8 is the *Khara-Pada*.

In our previous example, *P.Ashadha* II *pada* becomes the *Khara-Pada*. Its Graha lord, Venus and the Pada-rashi lord Mercury diminish the good of the houses they occupy extending their malevolence to trines also. Venus in house 3 (trine of houses 7, 11) and Mercury in house 4 (trine of houses 8, 12) together cut short the bliss of the seventh (spouse), the eighth (tenure of married life) and the twelfth (bed-comforts).

Nakshatra Eclipsed

Nakshatra occupied by the Sun and the Moon respectively at the time of a solar and a lunar eclipse, remains blemished for three months both sides of the eclipse. The adverse effect proportionally reduces in the subsequent months. It means, maximum effect would be there within fifteen days, prior and later, of the eclipse. Two-third (66%) adverse effect ensues in the previous and the next months, while that about 33%, progressively reducing, would be experienced in the third month both sides.

Weakness Sustained

Under the following states of being, a *nakshatra* also becomes tormented, in which *nakshatra*:

- (i) Mars becomes stationary just before its retrogression; (occupied by Mars);
- (ii) The Sun and or Saturn transits;
- (iii) The Sun and the Moon transit during their relevant eclipse; (3-3 months both sides);
- (iv) Several malefics are together;
- (v) The penetration of the Yoag-Tara (junction star) by the Moon, Mars or Saturn takes place;
- (vi) Literal collision with any celestial object like meteor, etc., occurs;
- (vii) The following Yogas ending before the nakshatra ends:
Shoola, Ganda, Harshana, Vyatiapta, Sadhya, Vaidhriti
- (viii) The Moon bypasses the junction star southward of it.

Under any of the above, the Moon considerably suffers loss of its strength. The loss would be greater when the natal moon remains in *Ashubha-Panchaka* also.

Savya and Apasavya Transit

The northward or *Savya-Gamana* of the Moon or a Graha is, when it traverses northward of the junction star of a nakshatra. Such transit in a reversed situation is known as *Apasavya-Gamana* or Southward transit. Such passage is decided by comparing the celestial latitudes of the nakshatra and the Graha as follows:

A northward transit occurs when:

- The Moon or a Graha, remaining in the nakshatra, obtains greater amount of north latitude than that of the nakshatra;
- Or the Moon or a Graha gains lesser south latitude than the south latitude of the nakshatra.

A southward transit is considered when:

- The Moon or a Graha remains at lesser latitude than the north latitude of the nakshatra;
- Or the Moon or a Graha secures lesser amount of south latitude than the same of the nakshatra.



The Nakshatra-Purusha

इदं विष्णुर्विचक्रमे त्रेथानिदधे पदम्। समूढमस्यपांसुरे॥

Rigveda 1.22.17

'Vishnu, the one who pervades everywhere, chiefly dominates over the three regions, Bhuh-earth, Bhuvah-lower sky and Swah-uppermost celestial regions. Up above the three regions, the Dark matter (Paansure) of the universe lies beyond the approach of earthlings, while in other planes, his majesty makes the all bodies sustain and pulsate in their stipulated manner.'

Universal Kaala-Purusha

The *Nakshatra-Kaala-Purusha* is cited by Parashara. He simply stating of the limbs ascribed to the twenty-seven nakshatras from *Ashwini*, states thus:

शिरो ललाटधूनेत्रनासाकर्णकपोलकाः।

औष्ठं त्रिबुक्कण्ठे च स्कन्धौ हृदयमेव च।

पाण्वी च वक्षः कुक्षिश्च नाभिश्च कटिरेव च।

जघनं च नितम्बं च लिंगमण्डं च बस्ति च॥

ऊरु नितम्बलिङ्गे च तथाण्डं बस्तिरेव च।

ऊरु च जानुजंघे च गुल्फाङ्ग्री चाश्विभात् क्रमात्॥

These self-explanatory Shlokas are elucidated in the following table. Limbs, from head to foot, are attributed to 27 equal sections of human body covering the relevant body-portion, not a particular limb.

- In the natal chart, the six nakshatras namely Vainashika, etc., occupied by functional malefic Grahas, Gulika or Grahas belonging to the eighth house-factors (Khara Graha) cause

Nakshatra	Limb-region	Nakshatra	Limb-region
<i>Ashwini</i>	Head	<i>Swati</i>	Stomach
<i>Bharani</i>	Fore-head	<i>Vishakha</i>	Nave
<i>Krittika</i>	Eye-brows	<i>Anuradha</i>	Waist
<i>Rohini</i>	Eyes	<i>Jyeshtha</i>	Thighs (upper half)
<i>Mrigshira</i>	Nose	<i>Moola</i>	Hips
<i>Ardra</i>	Ears	<i>P.Aasha</i>	Penis/Vagina
<i>Punarvasu</i>	Checks	<i>U.Aash</i>	Testis
<i>Pushya</i>	Lips	<i>Shravana</i>	Lower belly
<i>Shlesha</i>	Chin	<i>Dhanishtha</i>	Thighs (lower half)
<i>Magha</i>	Throat	<i>Shtabhisha</i>	Knees
<i>P.Phal</i>	Shoulders	<i>P.Bhadra</i>	Legs
<i>U.Phal</i>	Heart	<i>U.Bhadra</i>	Ankles
<i>Hasta</i>	Arm-pits, arms	<i>Rewati</i>	Feet
<i>Chitra</i>	Chest		

disease, weakness, mole, cut or surgery, disorder, etc.; in that particular area of the human body;

- The same is also expected during the Dasha of the lords of these very nakshatras;
- Similar treatment should be given to that nakshatra occupied by a weakly disposed Graha or the one surrounded by malefics;
- The Vedha cited in the preceding chapter must also be taken into consideration;
- Nakshatra having Mars in the 3rd from it, Jupiter in the 6th, Moon in the 7th, Saturn in the 8th, Sun in the 12th, Rahu in the 19th, Mercury in the 22nd and Venus in the 23rd nakshtra may also cause weakness of the limb;
- The nakshatra grabbed by the Sun and the Moon, the Sun and Mercury, the Moon and Mercury, any luminary with Rahu or Ketu, Mars and Saturn, Rahu alone or with natural malefics or Mercury alone may also manifest disorder;
- Above paired Graha or Mercury, in a strong or a mediocre strong disposition, indicates mark or mole probably by birth or a mild weakness in the limb, while these in considerably weak dispositions cause the same with severity;

- This concept becomes more refined when one co-relate the same with the natal house-position of *Grahas* and their *rashis*;
- Let us understand it with an actual example. A native born with *Pushya* I quadrant in *lagna* ($04^{\circ}26'$) has *Grahas* as follows:
 Sun- *Shravana* I, Moon- *Ardra* II, Mars- *Anuradha* IV, Mercury- *Shravana* II
 Jupiter-*Magha* II, Venus-*Shatabhisha* III, Saturn-*Anuradha* II, Rahu-*Jyeshtha* II
 Ketu- *Rohini* IV, *Gulika*-*Ashwini* I

The *lagna nakshatra* *Pushya* and *Shlesha* (within *lagna*) fall under *Vedha* respectively caused by Rahu in *Jyeshtha*, Saturn and Mars (respectively the 8th lord and the *Gulika* lord) in *Anuradha*. *Anuradha*, one of the trines of *Pushya*, also transmits its effect to the *lagna* too.

Mars earns dignity of being *Yogakaaraka* and Saturn, being a malefic *Kendra* lord, also earns benevolence through association with Mars. Similarly Rahu associated with the two in *Trikona* obtains dual peculiarities. Hence *lagna* sustains blemish causing health disorder (s) of chronic nature.

As far as the limb or body-area is, we arrive at lips (*Pushya*), Chin (*Shlesha*), waist and thigh-area (*Anuradha*, *Jyeshtha*), lower belly (*Shravana*) and head (*Gulika* in *Ashwini*), where the native may have marks, moles or cuts.

The native sustained large surgery-marks on lips and chin, while has a big mole on head, several moles in upper thigh area and surgery marks on lower belly.

The Sun-Mercury and Mars-Saturn-Rahu together are respectively located in houses 7 and 5 indicating upper thighs and stomach region. Saturn's *rashis* in houses 7-8 (private parts), Mars' *rashis* in houses 5 and 10 (head and belly) and Mercury's *rashis* in houses 3 and 12 (arms and eyes) also add marks on some other locations. The native, having moles on arms by birth, later sustained several cut marks on arms and in the eye-region due to accidents.

Nakshatra-Purusha for Individuals

Sage Parashara states of another *Nakshatra-Purusha-Chakra* marking the twenty-seven *nakshatras* reckoned from the natal *nakshatra*. The original quote from Parashara reads:

शशिचन्द्रानलहिमकरशशियुगगुणभूतचन्द्रवेदगुणाः ।

मुखनेत्रमस्तकदक्षिणहृत्कण्ठहस्तपादेषु ॥

हृद्गलवामकराङ्घ्रिषु नरस्य फल (रण)काक्षिणोऽङ्गानि ॥

That is: 'Going head to foot, the eleven body-regions respectively consist of 1, 1, 3, 1, 1, 4, 3, 5, 1, 4 and 3 nakshatras reckoned from the natal nakshatra in their natural order of occurrence. The respective body-regions are, face, eyes, fore-head, chest (right-half), right-half of throat, right hand, right leg, Left-half of chest, left throat, left hand and right leg.'

Individualised Nakshatra-Purusha

Region	Nakshatras	Region	Nakshatras
Face or head	1, natal nakshatra	Right leg	Next 3
Eyes	1 next in order	Chest, left-half	Next 5
Fore-head	Next 3	Neck, left-half	Next 1
Chest, right-half	Next 1	Left arm	Next 4
Neck, right-half	Next 1	Right leg	Next 3
Right arm	Next 4		

Nakshatras in torment cause ailment, accident or other troubles during dasha of their Graha-lords. Let us prepare the same for our previous example.

Individualised Nakshatra-Purusha (example)

Region	Nakshatras	Region	Nakshatras
Face or head	<i>Andra</i>	Left leg	<i>Anuradha, Jyeshtha Moola</i>
Eyes	<i>Punarvasu</i>	Chest, left-half	<i>P.Ashadha, U.Ashadha Shrivana, Dhanishtha, Shatbhisha</i>
Fore-head	<i>Pushya, Shlesha Magha</i>	Neck, left-half	<i>P.Bhadra</i>
Chest, right-half	<i>P.Phalguni</i>	Left arm	<i>U.Bhadra, Rewati Ashwini, Bharani</i>
Neck, right-half	<i>U.Phalguni</i>	Right leg	<i>Krittika, Rohini Mrigashira</i>
Right arm	<i>Hasta, Chitra, Swati, Vishakha</i>		

In this example, *Ashwini*, *Anuradha*, *Jyeshtha* and *Shravana* are tormented (vide supra), so the *Vimshottari* MD or AD of Ketu, Saturn, Mercury and Moon are liable to yield adverse effects reflecting in forms of accidents, injuries, disease, etc.

Here the lord of *Jyeshtha* (Mercury) is combust, so in *Ashubha Panchaka*. The Moon dasha is not supposed to operate within his life-span, so the negative effects may come forth during its ADs. During Saturn dasha and Moon AD, the native met a near-fatal accident sustaining multiple injuries from head to toe. Several injuries at different occasions, he sustained during Jupiter/Mercury dasha.

Entire Mercury dasha caused several major surgeries, all-troubles, financial losses and few diseases of chronic nature. Severe physical disorders during Jupiter/Moon, Saturn/Ketu, remain worth to mention.

Varaha States

In his magnum opus, *Brihat Samhita*, *Varaha Mihira* mentions of another *Nakshatra-Purusha*, highly useful for predictive as well as remedial pursuits. A native suffers deformity, weakness, disorder, injury in the area indicated by the blemished nakshatras, while nakshatras obtaining auspicious impact beautify the relevant area.

Propitiation of the *Nakshatra-Purusha* (Lord Vishnu) improves for all possible lapses in human body, it is believed. The method of such propitiation may also find mention here depending on the availability of space. The *Nakshatra-Purusha*, as stated by *Varaha*, is here presented in order of limbs starting from foot to head:

Limb	Nakshatra	Limb	Nakshatra
Feet	Moola	Fingers	Punrvasu
Legs	Rohini	Nails	Shlesha
Knees	Ashwini	Neck	Jyeshtha
Thighs	P.&U. Ashadha	Ears	Shravana
Private parts	P.&U. Phalguni	Mouth	Pushya
Waist	Krittika	Teeth, gums	Swati
Verge of belly	P.&U. Bhadra	Smile	Shatabhisha
Belly	Rewati	Nose	Magha
Chest	Anuradha	Eyes	Mrigashira
Back	Dhanishtha	Fore-head	Chitra
Arms	Vishakha	Head	Bharani
Hands	Hasta	Hair	Ardra

In our previous example, Jupiter (lord of houses 6 and 9) in Magha (house 2) indicates visible deformity in nose and a little in belly. He also suffered from a long-termed inflammation of nose and throat with severe bronchitis (Anuradha, chest). He underwent surgeries in neck and oral cavity. Swati (teeth), falling within the domain of house 4 in Tula rashi is perforated by Venus in *Shatabhisha*, so the native suffered malignancy in mouth originated from teeth and gums.

We can thus understand the significance of all three *Chakras* capable to reveal some finer results pinpointing the area of disorder when checked in a collective manner.



33

Nakshatras on the Natal Chart

सोमेनादित्या बलिनः सोमेन पृथिवी मही।

अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ *Rigveda 10.85.2*

'The strength of all Aaditya-Grahas (of solar family) is nourished by the strength of the Moon (Soma). The lagna rising on the eastern horizon (Prithivi) also obtains strength (Mahi) from the Grahas including the Moon. Hence, the essence of the Moon, of the Grahas and the lagna-chart exists within the nakshatras.'

A nakshatra, happening to be in a house, earns strength from various sources as discussed earlier in the relevant chapter. A strong nakshatra also obtains strength through the strength of its trikona nakshatras (no. 10 and 19). In order to assess a chart, one should fix the nakshatras existing in the twelve houses. That could be easily known according to the degrees rising in the houses in successive rashis. Remember, the degrees in lagna universally rise in the consecutive houses in the progressive rashis. Each house exactly falls on the tenth quadrant reckoned from the same of the preceding house. Below is a simple method to mark nakshatras in a given chart.

Marking the Nakshatras

- Find out the nakshatra in lagna from its rising degrees;
- Mark the tenth from the lagna-nakshatra in house 5 and the nineteenth in house 9;

- The fourteenth from the lagna-nakshatra remains in the 7th house; (may be some exceptions)
- Now mark the nakshatra in the 4th and the 10th houses according to their longitudes;
- The 10th and the 19th from that in 4th will respectively go to houses 8 and 12;
- From the seventh house nakshatra, similarly the 10th and the 19th nakshatras will remain in houses 3 and 11;
- And from the tenth house nakshatra, similarly the 10th and the 19th nakshatras should be marked in houses 2 and 6;
- Remember, each subsequent house falls exactly in the tenth quadrant reckoned from the nakshatra-pada in the previous one.

Strength of a House

A house is strong under the following dispositions:

- (i) It has a Graha in Shubha-Panchaka locating on or about the central degrees of a house;
- (ii) The effect remains intact when the quadrant falls in proximity of the central point of a house ($Bhava-Madhya \pm 3^\circ$) while it gradually becomes lesser as it is progressively away from it;
- (iii) The effect, good or adverse as the case may be, reduces to its minimum when a Graha is either side 12° to 15° away from the central degrees;
- (iv) Except the Moon, a Graha in an *Oordhva-Mukha* nakshatra earns additional strength, mediocre strength in a *Tiryak-Mukha* while loses some of its strength in an *Adho-mukha* nakshatra;
- (v) Further strength is gained when a Graha rests in a *Dwipushkara*, *Tripushkara* nakshatra or in *Pushkara* quadrants;
- (vi) Further strength is earned by the nakshatra, if nakshatra is ruled by the weekday lord;
- (vii) A Graha also earns little strength in Panchaka nakshatras and thus Mercury, even being in its Neecha rashi in Rewati, may disburse good effects if associated with benevolent Grahas;

- (viii) A Graha, forming an auspicious yoga like *Siddhi*, etc., also prove to be beneficial to the native;
- (ix) Strength would also be there, if a Graha happens to be in such as quadrants falling in his Shubha-Panchaka rashis in majority of the divisional charts. Such as position of Grahas is easy to know by looking at the divisional charts;
- (x) Strong Grahas, in the preceding and the succeeding nakshatras or its Trikona nakshatras;
- (xi) Graha staying in the tenth to twentieth nakshatras reckoned from that occupied by the Sun. Such benevolent effect multiplies when the Graha moves retrograde;
- (xii) Counting backward from the nakshatra of the Sun, a Graha falling in the hind ten nakshatras, progressively loses its strength as it approaches to the Sun;
- (xiii) The positive effects of a house is progressively enhanced as the house-lord, Kaaraka of the house, Graha located in the house, aspecting the house and the house itself happen to be in benevolent nakshatras as cited above;
- (xiv) A house also obtains strength when Grahas friendly to its lord or the lord of its exaltation rashi are present in the nakshatras falling in houses 2, 3 and 11 from the house under consideration;
- (xv) Graha falling in such as nakshatras that constitute benevolent yogas (as stated in preceding chapters) nourishes the house;
- (xvi) A Graha cuts short benevolence of a house when the above dispositions are reversed;
- (xvii) The good of a house is curtailed when it happens to be under *Vedha*;
- (xviii) The planetary lord of the nakshatra is strongly disposed;
- (xix) Let us understand this basic method of analysing a chart through actual examples.

Following is the chart of a male native born in Mithuna lagna 12°23'. All the houses and nakshatras therein are tabulated below:

Example

Bhava	Longitude	Pada, Lord	Bhava	Longitude	Nakshatra, Pada, Letter
1	02 12°23'	Ardra-2 Ra	7	08 12°23'	Moola-4 Ke
2	03 12°23'	Pushya-3 Sat	8	09 12°23'	Shravana-1 Mo
3	04 12°23'	Magha-4 Ke	9	10 12°23'	Shatabhisha-2 Ra
4	05 12°23'	Hasta-1 Mo	10	11 12°23'	U.Bhadra-3 Sat
5	06 12°23'	Swati-2 Ra	11	00 12°23'	Ashwini-4 Ketu
6	07 12°23'	Anura-3 Sat	12	01 12°23'	Rohini-1 Moon
Grahas (Gulika-Punarvasu-2)					
Sun	Swati-2	Mercury	Swati-2	Saturn	Swati-3
Moon	Shlesha-1	Jupiter	Jyeshtha-1	Rahu	Rohini-4
Mars	P.Phal-4	Venus	P.Phal-4	Ketu	Jyeshtha-2

For comprehending the concept, we take up house 1 (lagna) for consideration. In this connection, Vedha is considered in the *Sapta-Shalaka-Chakra*. The chart reveals:

- Ardra in lagna has the Sun, Mercury and Saturn (all malefics) in its trikona nakshatra (Swati);
- Swati is deeply combust and has Saturn and Mercury therein;
- The three malefic Grahas in the fifth house are close to the central point of the Bhava;
- Thus the lords of lagna and house 8 along with the Sun are in Ashubha-Panchaka;
- The despositor of these (Venus) associates with Mars in the same quadrant;
- The Moon in Ganda Moola and the Sun in Neecha enhance the evil;
- The Moon in Shlesha-1 also causes physical troubles of chronic nature as the birth belongs to the night-time;
- The seventh house-nakshatra (Moola) is perforated by Gulika;
- None of the Graha aspects the lagna and all benefics including the lagna lord are associated with malefics or are under Vedha;
- The Moon, Mars, Mercury, Venus, Saturn are in the hind ten nakshtras from the Sun causing weakness to the chart;

- The planetary lord of Ardra and of its Trikona nakshatras (Rahu) is in house 12;
- Let us also check the Deha, Praana, Mrityu and Kaala for the chart:

Deha (body) the Moon- 03 18°40' (Shlesha)

+ Praana (vital energy) Lagna- 02 12°23' (Ardra)

+ Mrityu (death) Gulika- 02 28°36' (Punarvasu)

Kaala (destruction) 08 29°39' (U.Ashadha)

- Here the rashi of Praana is in the first house and Mrityu in lagna rashi falling on the cusp and the degrees of Kaala in the eighth house. Hence, highly hazardous effects ensue for the native;
- Here the sum total of Deha and Praana is lesser than the same of Kaala and Mrityu. It indicates short span of life;
- This all collectively suggests ill-health of the native challenging all significations of the chart, thus questions his sustenance. The native suffered Muscular dystrophy and died at an early age (twenties). Under such as dispositions the estimate of longevity also sustains considerable deficit.

Note: the above rashis of *Deha, Praana, Kaala* and *Mrityu* in houses 1.6.8, 12 manifest greater troubles progressively severe in association of weak *Grahas* and in other houses cause severe damage mainly to the good of the house (s) concerned.

Jeevatma (Soul) of the Houses

We know that the distance of the Moon from the Sun matters a lot in the context of assessing actual strength of a chart. This distance is known as Lunar Tithi. Similarly a Tithi happening to be in a house is an equi-potent factor progressively gaining strength according to the distance obtained by a house or the lagna against the Sun.

On the same pattern, distance attained by a house or lagna from the Sun and the Moon respectively for day and night birth, in terms of nakshatras, is the vital principle, *Jeevatma* or Soul of a given house.

The placement of the Soul, whether good or adverse, affects the house accordingly making the effect experience by the native.

The Tithi in houses and the Jeevatma are determined as being described.

Tithi and Nakshatra in Houses

Tithi in a house is obtained by subtracting the longitude of the Sun from the same of a house. After converting the remainder into degrees, divide it by twelve. The quotient will indicate the number of elapsed Tithis in a house from Shukla-1 onwards. Quotient plus one becomes the Tithi present in the house.

Effects of the Tithi

- Tithi 4, 9, 14, 30 cut short the significations of a given house. These Tithis in houses 6, 8, 12 may sometimes prove to be fatal when the house otherwise sustains greater blemish;
- Once the Tithi in lagna is known, we can easily obtain Tithis in subsequent houses by adding 2.5 Tithis to the same in lagna. It will save time to be consumed in calculation for each house;
- For example, longitude of the Sun ($06\ 11^{\circ}53'$) subtracted from the same of lagna ($02\ 12^{\circ}23'$), we get the quotient 20 that reveals, the Tithi Krishna 5 (20- 15) is elapsed in lagna, so Krishna 6 is current. Tithi in an opposing house corresponds with the same of another fortnight, i.e., Shukla 6 in house 7.

Fixation of Jeevatma

- The subtle (Jeevatma) nakshatra is known similarly on the basis of distance gained by a given house from the Sun and the Moon;
- For day birth charts, add the house degrees to the degrees of the Moon and reduce it by the longitude of the Sun; { (house + Moon) - Sun }
- For night birth charts, a house plus Sun minus Moon yields the subtle nakshatra for a house in question; { (house + Sun) - Moon }
- Nakshatra current in this final longitude becomes the Jeevatma of a given house;
- It may be different from the nakshatra obtained on the basis of individual longitude of a house as described here earlier;

- This nakshatra and the Tithi in a house, in their individual as well as collective capacity, manifest the fate of a house;
- Disposition of the nakshatra-lord also matters. Let us check the same in our previous example for lagna belonging to the nighttime.

(Lagna 02 12°23' + Sun 06 11°53') minus Moon 03 03°51' = 06 00°25', Chitra -3

- By adding one rashi (9 quarters) to the same, we can easily obtain the number of the Jeevatma- nakshatra in the subsequent houses. For this example, Tithis and nakshatras in all houses are shown in the following table:

Example

Bhava	Tithi	(House+Sun) Minus Moon	Jeevatma
1	K-6	06 00°25'	Chitra-3
2	K-9	07 00°25'	Vishakha-4
3	K-11	08 00°25'	Moola 1
4	K-13	09 00°25'	U.Asha.-2
5	K-30	10 00°25'	Dhanishtha-3
6	S-3	11 00°25'	P.Bha.-4
7	S-6	00 00°25'	Ashwini-1
8	S-9	01 00°25'	Krittika-2
9	S-11	02 00°25'	Mrigashira-3
10	S-13	03 00°25'	Punarvasu-4
11	S-15	04 00°25'	Magha-1
12	K-3	05 00°25'	U.Pha.-2

- In this example, houses 2, 5 and 8 have adverse Tithis, so the bliss of these houses is considerably reduced;
- Krishna Tithis with rapidly reducing strength of the Moon (Old Moon) in houses 3, 4, 5 also causes deficit to the vitality of his body;
- The Jeevatma of houses 1, 5, 9, ruled by Mars, is conjunct with the navamsha lord of Gulika;
- Lords of the Jeevatma of houses 3 and 8 (houses of longevity), Ketu and the Sun are conjunct in navamsha;

- Jeevatma of house 7 (Ashwini) and its planetary lord Ketu is in the 6th house;
- Jeevatma-lords of houses 6 and 12, respectively Jupiter and Sun, are associated with Ketu and Saturn, where Jupiter also sustains blemish of being in Ganda-Moola;
- That all minimises the good of the chart resulting in a short span of life with physical disorders.

Alternate Method-1

All effects of the twelve houses, either good or adverse, mainly encounter with the native and secondarily to his family. So the connection of the lords of lagna and the house in question becomes important. This method is useful for knowing the effect of various houses. The following method is stated in an age-old classic:

- All the seven house lords and the twelve houses are allotted separate multipliers for perusal in this context;
- Sum up the multipliers of the rashi occupied by the lagna lord and of the rashi in lagna.;
- Then multiply the longitude of the lagna lord by the total above;
- The product would be the Lagna-lord-Pinda (lump);
- Similarly follow the same procedure for a house to be considered. Here the longitude obtained thus would be known as House-lord-Pinda;
- Now add above two; spare multiples of 12 from it and retain the remainder;
- The rashi and the nakshtra in remainder happening to be in other than the Vainashika or not anyway connected to houses 3, 6, 8, 12 and free from malefic effect, ensures the bliss of the house to be experienced by the native;
- In a contrary position, the good of the house is not to be enjoyed. Following are the multipliers for rashis and the Grahas. (vide tables below)

Rashi	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Multilier	7	10	8	4	10	5	7	8	9	5	11	12

Graha	Sun	Moon	Mars	Merc.	Jup.	Venus	Saturn
Multilier	5	5	8	5	10	7	5

- Let us check it for the 8th house in our previous example chart.

Lagna Mithuna multiplier 8 + Lagna lord in Tula multiplier 7
= 15 lagna

- Mercury $06\ 11^{\circ}15' \times 15 = 90\ 165^{\circ}\ 225'$ ($95\ 18^{\circ}45'$ or $11\ 18^{\circ}45'$, Lagna lord Pinda)
- VIII lord Saturn multiplier 5 + multiplier for Tula (occupied by Saturn). $7 = 12$
- Saturn $06\ 13^{\circ}24' \times 12 = 72\ 156^{\circ}\ 288'$ ($77\ 10^{\circ}48'$ or $05\ 10^{\circ}48'$ house lord Pinda)

Total of the above two products- $11\ 18^{\circ}45'$

+ $05\ 10^{\circ}48'$

$04\ 29^{\circ}33'$ Simha rashi,

U. Phalguni-1.

- The rashi Simha in house 3 is occupied by Mars conjunct with Venus. Venus is the dispositor of Gulika in navamsha and the lord of house 12. Mars is connected with house 6 through lordship. As result, the bliss of house 8 (life-span) is almost gone.

Alternate Method-2

- To know whether the effect of a house is certain for a native, a specific nakshatra is said to be responsible for it;
- This nakshatra is obtained by adding the longitudes of the lords of the lagna and the lord of the house in consideration;
- The scriptures state this nakshatra as the birth- nakshatra of a house yielding the bliss of a given house for a native. It is said:

लग्नाधिपकारकयोर्लग्नाधिपभावनाथयोरथवा।

स्फुटयोगजनक्षत्रे भावानां जन्म निर्दिशेन्मतिमान्॥

That is: 'Sum up the longitudes of the lagna lord and the house lord or the same of the lagna lord and the fixed Kaaraka for the house. Nakshatra present in the total would be the birth-nakshatra

of that house indicating enjoyment of effects of that particular house according to its disposition for the native.'

- The citation above suggests two methods for arriving at the nakshatra for a given house;
- Such as nakshatra not happening to be in the rashi of the lagna lord, in the moon sign, in the rashi of the lord of the house in question or their rashis either exaltation or debilitation cancels the bliss of the house in context. We check the bliss of house 8 through this method for the same example:

Mercury (LL) 06 11°15'

+ Saturn (VIII L and Kaaraka) 06 13°24'

00 24°39' in Bharani-IV pada

- The status of Bharani in the given chart would indicate the fate of the 8th house by its strength thus:
 - (i) *Bharani* is also ranked as the *Jeevatma* nakshatra for the 8th house, while the longitude of the house fall within *Shravana-1*;
 - (ii) The planetary lord of *Bharani* (Venus) is the dispositor of *Gulika* in *navmasha* and is associated with Mars in the same quadrant of *P.Phalguni* in house 3, one of the house responsible for assessing longevity;
 - (iii) *Gulika*, the most potent *Maaraka*, in *lagna* has its dispositor deeply combust in *Swati* associated with combust Saturn, *Kaaraka* for house 8. Hence sustains higher inauspiciousness;
 - (iv) *Bharani* being in the domain of *Mesha* rashi, does not belong to *lagna*, the moon sign, the rashi of the 8th lord, etc., but belongs to the *Neech* rashi of the 8th lord. So denies the fuller bliss of house 8;
 - (v) *Tithi* 9 in house 8 further reduces benevolence of the house;
 - (vi) Birth during the periodical fall time in sea-level (moon in house 2) and *Bharani* being a head-bent one also make the native suffer considerable loss to his life-span and that was true.

Natal Nakshatras at a Glance

- Moving cloak-wise from north-east and onwards, mark three and a half nakshatras in each direction. And thus all the twenty-eight nakshatras would suffice to the eight directions;
- Natives born with majority of Grahas, particularly lagna, the Moon and the Sun, in directions other than south enjoy his life comfortably with exalted status in comparison with other family members and are long-lived;
- Greater effect would also be there, if three or more Grahas remain in nakshatras from Anuradha to Dhanishtha;
- One born with majority of Grahas in the south nakshatras suffers from disease and other adversities;
- Such Grahas may cause considerable malefic effects. For rescue from adverse circumstances, lagna factors must be in a favourable direction. Distribution of nakshatras is in the table below:

Nakshatras in Different Directions

North-East Krittika, Rohini, Mrigashira, Ardra 1, 2	East Ardra 3, 4, Punarvasu Pushya, Shlesha	South-East Magha, P.Phal. U.Phal., Hasta 1, 2
North U.Bhadra 3, 4 Rewati, Ashwini, Bharani	<i>Houses 1,12,11-East</i> <i>Houses 10,9,8-South</i> <i>Houses 7,6,5- West</i> <i>Houses 4,3,2-North</i>	South Hasta 3, 4, Chitra Swati, Vishakha
North-West Dhanishtha, Satabhisha, P.Bhadra, U.Bhadra 1, 2	West P.Asha. 3, 4, U.Asha. Abhijit, Shravana	South-West Anuradha, Jyeshtha Moola, P.Asha. 1, 2

- Grahas at once, falling in nakshatras of south and also in the houses belonging to south, cause greater adversities particularly during their dasha or Antardasha;
- Such dispositions are not capable to alter the assessment of longevity, but are responsible for troubles.

- For ease in understanding, we take example of Amithabh Bachchan whose natal Grahas occupy nakshatras thus:
Lagna- Dhanishtha, among the eight from Anuradha
Sun- Chitra (south)
Moon- Swati (south)
Mars- Hasta (south)
Jupiter- Punarvasu (east)
Venus-Hasta (south)
Saturn- Rohini (north east)
Rahu- Magha (south east)
Ketu- Shatabhisha (north west)
- In this example, lagna happens to be in a benevolent nakshatra providing protection during troubles, but five Grahas in south or south-east give rise to possibilities of troubles and adverse conditions questioning his survival at times.
- In July 1982, he met a near-fatal accident sustaining injury in abdominal region further causing several sorts of physical troubles. It was Saturn's dasha (lagna lord in NE) when the accident took place. Perhaps Saturn, the MD lord and lagna-lord, provided ample protection from any undesired effect;
- During the same dasha in the bhukties of the Sun, Moon, Mars and Rahu, all in south nakshatras since 1982 to 1988, he suffered several other problems including T.B. Myasthenia Gravis, etc.;
- Then onwards during Mercury and Ketu dashas (both in south nakshatras), he encountered with several surgeries on intestine-region from 2005 to 2012 including Liver Cirrhosis damaging his liver up to 75%;
- Now in Venus/Moon (both in south), he gets infection of Covid-19 where Venus, being a Yoga-forming Graha, will make him recover soon. However, subsequent bhuktis of Mars and Rahu may cause decline in his health conditions.



34

Natal Grahas in Nakshatras

आ रोदसी अपुणादोत मध्यं पञ्चदेवान् ऋतुशः सप्त सप्त।
चतुत्रिंशता पुरुषा विचष्टे सरूपेण ज्योतिषा विव्रतेन॥

Rigveda 10.4.55.3

'The supreme power (God) appointed five deities (and two luminaries) in the celestial sphere that shine due to the seven-coloured rays of the Sun in different seasons. The seven along with twenty-seven nakshatras (total 34, Chatuh-4, Trimshata-30) affect and control all beings in different phases according to their Karmas, which could be clearly known through Jyotisha.'

Method of Assessment

Mapping from the nakshatras occupied by the natal Grahas, the distance up to the natal-moon nakshatra and the placement of the Grahas in context combined reveal something special about a native as stated in the scriptures.

Such effects are cited in an individual capacity of a Graha, not as a whole chart. By comparing effects of all the nine Grahas, one can assess the gross effect of a nativity. We can check it with nakshatra in lagna also.

The Sun

Reckoning from the nakshatra of the natal sun, the natal-moon-nakshatra manifests the following subject to the strength of the Moon and the Sun. Luminaries with strength or constituting yoga enhance the positivity and shade the negativity overall. Nakshatra *Abhijit* should also be taken into account in this context.

From Sun's to Natal nakshatra	Citation	Effect
1, 2, 3, 4	पदद्वन्द्वो भवेन्नरः	Headman, authority, higher respect, honour, award
5, 6, 7	मिष्टान्नभोजनम्	Worldly comforts, luxuries, higher level of living
8, 9	गजस्कन्धगमो नरः	Prestigious vehicles, riches, connection with vehicles
10, 11	स्थानच्युतो भवेत्	Renouncement of position, migration, success at other than the native place, health disorder
12, 13	निर्धनः	Illegal acts or disease, ill health, Scarcity of ready cash
14, 15	तत्करो रोगपीडा वा	Short-lived, ordinary living standard
16 to 20	राजयोगफलं भवेत्	Bliss of Raja-Yoga
21	स्यात्पारदारिकः	Extra-marital relations
22	विदेशगमनो जातः	Settled away from native land, foreign travels
23 to 28	निर्धनोऽल्पायुरेव च	Short-lived, ordinary living standard

Example-1: A native born on 25th June in India has the Sun in *Ardra* and the Moon in *Vishakha* (the 11th from *Ardra*). He was highly successful after getting settled in the US, enjoys all worldly bliss, but suffers from oral carcinoma. *Krittika* in lagna happens to be the 15th from the Sun's nakshatra manifesting short span of life seemingly true with his current state of health.

Example-2: Another native born with the Sun in *Shatabhisha* and the Moon in *U.Ashadha* (25th) died of cancer at an early age. This native was born with *Dhanishtha* in lagna (28th) also manifests an early death.

Example-3: This native born with the Sun and the Moon respectively in *Punarvasu* and *U.Ashadha* suffered a special type of malformation in his body, underwent surgery and now is doing well. Natal moon is in the 15th nakshatra reckoned from the same of the Sun.

- A brief citation above supplies some certain clue about the effect that may come forth at any point of time without fail. It does not reject the effect of a Ravi Yoga that forms in the 4, 6, 9, 10, 13 and 20 nakshatras reckoned from that of the Sun.

The Moon

For deducing special effect of the natal moon, one should start counting from the nakshatra current at the ending of Purnima close to the Tithi of birth. The distance between the Purnima and the natal nakshatras manifests thus as shown in the following table. The natal disposition of the Moon in the natal chart should always be incorporated.

From nakshatra at closer purnima	Citation	Effect
1, 2, 3	अर्थसिद्धिः	Inflow of money, all success, connection with finances
4, 5, 6	न वृत्तश्रीः	Wealth from illegitimate sources, luxuries
7 to 12	कुशलम्	Worthwhile wealth, all well, peaceful life
13, 14, 15	अद्भुतं	Some enchanting or unbelievable events
16, 17, 18	शुभम्	All well, auspicious acts, comfortable life
19, 20, 21	मार्गमृत्युः	Trouble during travel, death or near-fatal trouble on road
22 to 27	श्रियःक्षेमम्	Respect, honour, worthwhile wealth, all well

Sage Garga states to check the effect going forward from the natal-moon-nakshatra to the lagna-nakshara as follows:

From nakshatra In lagna	Citation	Effect
1	हरते द्रव्यम्	Loss of wealth, hindered income and health, obsessions
2 to 7	राज्यादिलाभदम्	Wealth, reputation, all comforts
8, 9, 10	हानिरेव च	Frequent set-backs, losses
11 to 16	सुखं स्त्रीसमागमः	Family bliss, compatible spouse, peace and harmony
17, 18, 19	रोगभयम्	Disease, health trouble, injuries
20, 21, 22	सीख्यं जयं तथा	All comforts and victory
23 to 28	हानिर्धर्मश्चैव	Loss of any kind, mesiries, useless travels, illusion

Example-4: A native born in *Krittika* in Tithi 2 of *Shukla Paksha* has *Vishakha* at the end of the nearest Purnima. His natal nakshatra falls 15th from *Vishakha*, hence some unbelievable events are likely to encounter with by the native. He has strong belief of being into the clutches of witch-crafts done to him by his near relations. His day-to-day behaviour remains frequently disturbed causing great mental disturbance to him with some extra violent attitude at times even with his own family members. The native is born with *Mrigashira* in lagna that falls 18th (with *Abhijit*), so disorder in health exists.

Example-5: Someone was born on *Shukla-9 Tithi* in *Ardra* having *P.Phalguni* on the nearest following Purnima. The natal nakshatra falling (24th) causes loss of any kind and the native died in road accident.

Mars

As usual, the nakshatra occupied by Mars at birth is referred to. Start counting from that of Mars until you arrive at one's natal nakshatra. The distance obtained by the natal moon against Mars indicates thus:

From Nak. of Natal Mars	Citation	Effect
1, 2, 3	आदी राग्यम्	Raja-Yoga, authority, power, king or a king-like
4, 5, 6	ततो रोगम्	Possibilities of suffering disease (s), ever inferior health
7, 8, 9	कुशलं सुखमेव च	All worldly comforts, peaceful life, well-being
10, 11	पुना रोगश्च	Disease ensues, ill-health, physical trouble
12, 13, 14, 15	सेमश्च	Disease ensues, ill-health, physical trouble
16-20	धनम्	Wealth, sufficient inflow of money, comfortable life
21, 22, 23	भोगः त्रियः	Luxuries, riches, high standard or living, all comforts
24, 25, 26, 27	घमन्	Frequent travels, away from native place, foreign-settlement

Example-6: Someone born with Mars in *Amuradha* and the Moon in *Ardra* falling seventeenth leads a comfortable life with worthwhile wealth and regular income. During ADs of Mars in every MD elapsed, the native became progressively comfortable in terms of income and finances as his work-field and other circumstances allowed. His natal lagna-nakshatra, being the nineteenth from that of Mars also indicates the similar effect.

Example-7: A native born in a middle class family has Mars in *Hasta* in the seventh house and the Moon in *Mrigashira* in the fourth house. The natal nakshatra happens to be the 20th from the same of Mars. He scaled new heights in business, accumulated large amount of landed property and enjoys premier position in his field. Falling 14th, the lagna-nakshatra (U.Bhadrapada) indicates physical disorder and the native suffers frequent infection in urine and sort of Vertigo.

Example-8: Another native having Mars in *Ashwini* (10th house) and the Moon in *P.Phalguni* (2nd house) qualifies to be suffered physical ailments as the natal nakshatra happens to be the eleventh from that of Mars. He had to get his kidney transplanted. *Shlesha* in lagna falling in the 9th from it suggests good financial position which is true.

Example-9: A film-actor celebrated for several decades with ever growing popularity was born with Mars in *Hasta* and the Moon in *Swati* (falling 3rd). Since 1972, he still remains in lime-light and is enjoying an unchallengeable king-like status in his chosen field of work.

Example-10: This native is settled in a European country. His natal moon in *Swati* happens to be the 26th from natal mars in *Amuradha*.

Mercury

As usual, reckoning from the nakshatra occupied by Mercury at birth, the distance earned by the natal nakshatra reveals the following.

From Nak. of Natal Mercury	Citation	Effect
1, 2, 3, 4	राज्यम्	Raja-Yoga, authority, power, king or a king-like
5, 6, 7	इष्टसुखम्	All worldly comforts, peaceful life, well-being
8, 9, 10, 11	कष्टम्	All troubles
12, 13, 14, 15	सर्वसौख्यम्	All comforts
16 to 21	सुखं तथा	Worldly comforts
22, 23, 24, 25	गुह्यरोगी	Disorder in private parts, physical or mental disorder
26, 27	पदे भ्रमः	Frequent travels, lack of home-comforts, foreign-settlement

Example-11: A native was born with Mercury in *P.Phalguni* conjunct with Ketu in the same quadrant (6th house) and the Moon in *Swati* (5th from Mercury) in the 8th house. The native enjoyed a higher position in a Multi-National-Company.

Example-12: This native has Mercury in *Punarvasu* and the Moon in *Ashwini* falling 22nd causes disorder either in body or mind. The native suffers hypersensitivity and tried to commit suicide at two occasions.

Example-13: A native born with Mercury in *Vishakha* associated with debilitated Sun in lagna. His natal moon is in *P.Bhadra* falling 10th from Mercury. It inspires troubles. He lost elections at two occasions. But his lagna rises with *Vishakha*. So he enjoyed a powerful political position at several times.

Example-14: Amithabh Bachchan has combust Mercury in *Chitra* in the 8th house associated with the Sun, Venus and Mars. His natal nakshatra happens to be the second from it giving rise to a king-like position.

Example-15: This native was born with natal mercury in *Punarvasu* and natal moon in *Rohini* (25th). Cancer in anal region claimed his life.

Jupiter

Starting from the nakshatra of natal Jupiter, the Moon-nakshatra, falling in sectors respectively having 4, 4, 1, 5, 6, 4 and 3 nakshatras each, give rise to the following effects:

From Nak. of Natal Jupiter	Citation	Effect
1, 2, 3, 4	चत्वारि राज्यम्	Raja-Yoga, authority, power, king or a king-like
5, 6, 7, 8	युगपरिगणितं च लक्ष्मीम्	Handsome income, respect and reliability
9	एकं तस्माद् विभूतिम्	Wealth, riches,
10, 11, 12, 13, 14	शरमितभेषु प्रीतिलाभम्	Loving and caring family, supporters and followers
15 to 20	षड्भिः पीडा	Mesiries, hindrances, troubles, disease
21, 22, 23, 24	मृत्युः स्यात्	Calumny, disease, sorrow, humiliation or death
25, 26, 27	त्रीणि कुर्यान्पतिसमसुखम्	All worldly comforts, renown, king-like life

Example-16: This native suffered from a near-fatal disease, accidents and humiliation. His natal moon rests in the 24th nakshatra starting from that of the sixth lord Jupiter in *Magha*.

Example-17: Someone has Jupiter in *Punarvasu* and the Moon in *Swati*, falling in the 9th manifests all wealth and riches. The native earns in crores a year and has various forms of wealth and this all has been gained through his own personal capacity.

Example-18: A former Indian PM has combust Jupiter in lagna in *Magha* with the Moon in *P. Phalguni* along with the Sun, Mercury and Venus. All these Grahas including lagna are located from *Magha* to *U. Phalguni* manifesting the kingship.

Example-19: An Indian industrialist has Jupiter in *U. Phalguni* in lagna and the Moon in *Moola* falling 8th from that of Jupiter. He is the richest person in India.

Venus

From nakshatra of natal Venus to the nakshatra of natal moon, the number achieved thus indicates the following:

From Nak. of Natal Venus	Citation	Effect
1, 2, 3, 4	क्रमाद् राज्यम्	Raja-Yoga, authority, power, king or a king-like
5, 6, 7, 8, 9	धनं भूरि	Handsome income, wealth and riches
10, 11, 12, 13, 14	सौख्यमेव च	All well, comforts, peace, satisfaction
15, 16, 17	शत्रुभीतिः	Troubles and hurdles from enemies or rivals
18, 19, 20, 21, 22	मिष्टभोजनम्	Rich food, high standard of living
23, 24, 25, 26, 27	सुखसम्प्राप्तिः	All comforts, success and well-being

Example-20: The native referred above as no. 19, has Venus in *Ashwini* wherefrom his natal moon in *Moola* locates in the 19th nakshatra conferring effect of Raja-Yoga. This disposition indicates high standard of living and a lavish life style. He is the richest person in India;

Example-21: A native born with debilitated Venus in *Hasta* has natal moon in *Swati* in the 3rd nakshatra manifesting a king-like life enjoying all bliss of success. This disposition belongs to Amithabh Bachchan.

Example-22: This native having born with Venus in *Shatabhisha* has his natal Moon in the 10th from it. The effect is comfort and peace which is true.

Example-23: Another native has Venus in *P. Phalguni* and the Moon in *Rewati* (17th) causes troubles and hurdles from his rivals. He faced a criminal court-case for almost seven years that was fabricated by his rivals.

Saturn

Similarly picking up the nakshatra of natal Saturn, one should proceed to the natal nakshatra. The number reveals some special effects as stated by sage *Narada*.

From Nak. of Natal Saturn	Citation	Effect
1	रोगः	Disease, disorder, physical trouble
2, 3, 4	लाभः	Gains, achievements, success
5, 6	हानिः	Loss of any kind, obstacles
7, 8	आप्तिः	Gains, achievements, success
9, 10, 11, 12, 13	सौख्यम्	Well-being, soothing effects
14, 15, 16, 17	बन्धः	Detention, disease, pressure of responsibilities
18, 19, 20	पीडा	Sufferings
21, 22, 23	सत्प्रयाणम्	Successful journeys, migration for a good cause
24, 25, 26, 27	च लाभः	All gains

Another alternative method of placement is also cited in the classics as follows. One should compare the effects according to both of the methods.

From Nak. of Natal Saturn	Citation	Effect
1	अल्पमृत्युः	Accident, short life-span
2, 3, 4, 5	जनसौभाग्यम्	Fortune with enhancing family, supporters or fame
6, 7, 8	धनम्	Wealth, sufficient inflow of money
9, 10, 11, 12, 13	अधनम्	Scarcity of ready cash, no savings
14, 15, 16, 17	अध्वानम्	Frequent journeys, useless travels, living away from natal place
18 to 23	लाभः	All gains
24, 25, 26, 27	रोगः	Sufferings disease, physical trouble

Example-24: This native has his natal Saturn in *Anuradha* whose natal nakshatra stands the 17th from it. The person is overburdened with plenty of responsibilities and is not able to spare time for his personal comforts. He also suffered from several chronic diseases including the one of severe nature. He lives away from his native place as alternate method reveals.

Example-25: This native is born with Saturn in *Chitra* wherefrom his natal nakshatra (*Mrigashira*) stands 19th. It causes sufferings,

so native, since childhood, is suffering from variety of troubles pertaining to his health, friends, finances and sustenance.

Here the alternate method indicates all contrary effect, so one can assume that the native will be comfortable during Saturn dasha supported by favourable transit of Saturn. Now he is running under the 8th house transit of Saturn till May 2022 and facing the same sort of troubles in Saturn AD during Saturn's MD.

Example-26: This description belongs to a native who suffered Carcinoma and underwent intensive treatment. His Saturn in *Chitra* has the Moon in 16th nakshatra causing disease. The native is also settled away from his natal province.

Rahu

We shall follow the same method for Rahu. The distance from the Rahu-nakshatra to the natal nakshatra decides the nature of effect as is in the table below:

From Nak. of Natal Rahu	Citation	Effect
1 to 7	धनहानिर्भवेत्	Monetary loss, loss
8, 9, 10, 11, 12	मनस्तापः	Agony, stress, humiliation
13, 14, 15	शत्रुभयं विद्यात्	Terror, fear from enemies, loss due to culprits
16, 17	दुर्जनप्रियम्	Ill-trended associates or near-ones, encounter with wicked people
18	दुर्जनसंहारम्	Powerful, over-powering rivals, commanding influence
19 to 23	मृत्युः	Sort of mental or physical trauma, disease, calumny, death,
24	सर्वनाशः	Total loss, ruined, a loser
25, 26, 27	प्राणविनाशनम्	Physical troubles, accidents, limb-loss, death

Example-27: This native suffered retina-disorder. He has Rahu in *Anuradha* and the Moon in *Shlesha* (falling 20th).

Example-28: This person was born with Rahu in *Ardra* and the Moon in *U.Bhadrapada* that falls 21st indicating trauma and disease. He suffered Cancer when he was in thirties and till date he is experiencing mental trauma and humiliation caused by his own near-ones.

Example-29: Here Rahu in *P.Bhadrapada* and Moon in *P.Phalguni* that happens to be the 14th resulting in loss and humiliation due to offensive near-ones. And that is true.

Example-30: In this case, the Moon remains in the 16th nakshatra from the same of Rahu in *Jyestha*. He sustained losses severally caused by his own relatives.

Ketu

Adopting the same line of consideration, the Moon-nakshatra reckoned from the same of Ketu manifests thus as shown in the following table.

From Nak.of Natal Ketu	Citation	Effect
1, 2, 3, 4, 5	जयं करोति	Success in ventures, victory, overwhelming position, rivals
6, 7	भयं तथा	Terror, fear from enemies, loss due to culprits
8, 9, 10, 11, 12	पंचसु चैवमेव	Terror, fear from enemies, loss due to culprits
13, 14	शोकमेव	Agony, grief, sorrow
15, 16, 17, 18	तथा च सौख्यम्	All comforts
19, 20, 21, 22, 23	सुखं तथा	All comforts
24, 25, 26, 27	भयं दुःखविकारहेतुः	Variety of sufferings, phobia, certain reservations in mind

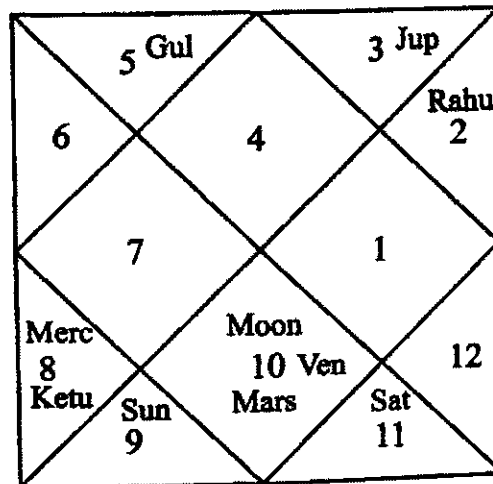
Example-31: A native has his Moon in *Ardra* that happens to be the third from the nakshatra occupied by natal Ketu (*Rohini*). He enjoys an overwhelming state in his work-field, even if, there are so many hidden rivals.

Example-32: This native was born with Moon in *Rewati* and Ketu in *Rohini*. Reckoning from the nakshatra of Ketu, his natal moon remains in the 24th nakshatra resulting in sufferings. He lost his parent and spouse at his prime youth, never remarried and sustained variety of humiliation from his family during Venus MD in Mercury and Ketu ADs. Venus, the *Badhaka*, is placed in the 12th house in Mercury-sign, and Mercury itself establishes a triangular relation with Ketu.

Example-33: Another native has Ketu in *Moola*, wherefrom his natal moon in *Mrigashira* stands 14th. He lost his wife and the only child during Jupiter/Ketu dasha and they respectively occupy houses 1 and 2.

Important Note

- Results cited above may vary in different charts according to the complex dispositions of all Grahas and individual circumstances;
- The gist of all effects should be correlated before giving any final word;
- The natal disposition of Grahas in a given chart may also alter the effect;
- Generally, such effects may come forth during the relevant dasha or antardasha or in the year relevant to the house according to the Sudarshana system;
- The year of a native's age falling in a particular house where the Graha concerned locates or transmits its effect through aspect or lordship is also important to consider;
- Here we shall take an example for deriving effect of compact nature. It would be useful for such comprehensive understating;
- A Graha having connection with Gulika factors sheds his benevolence, if placed in houses 2, 8, 12 in weak rashis;
- Strong Panchanga factors eliminate the evil and boost the positivity of a given chart. Readers are advised to go through our other Hindi book namely, *Kundali ka Pahala Panna* before they venture to analyse any chart. Here is a case study:



Example-1 (Gulika- P.Phalguni-2)

Graha	Nakshatra	Moon nak. From Graha	Chara Kaaraka	Effect
Sun	Moola-4	4th	Putra	Headman, authority, higher respect
Moon	Shravana-1	16th	Matru	All well, auspicious acts, comfortable life
Mars	U.Ashadha-4	2nd	Jnati	Raja-Yoga, authority, power, king or a king- like
Merc	Jyeshtha-1	5th	Aatma	All worldly comforts, peaceful life, well-being
Jupiter	Mrigashira-3	18th	Dara	Mesiries, hindrences, troubles, disease
Venus	Shravana-3	1st	Bhratu	Raja-Yoga, authority, power, king or a king- like
Saturn	Shatbhisha-4	26th	Amatya	All gains
Rahu	Rohini-1	19th	...	Sort of mental or physical trauma, disease, calumny
Ketu	Anuradha-3	6th	...	Terror, fear from enemies, loss due to culprits

In this example, the Moon, Mars and Venus, aspect the lagna. Mercury (AK) by virtue of the nakshatra position, inspires all success, recognition and authority with material prosperity.

The native is well-known and highly recognised in his field; has a well-settled source of income through his business empire. He started his venture to great success in the 40th year falling in the 4th house ruled by Venus. During Moon dasha, he suffered disorder of nerves leaving his face slightly disfigured. He is always guarded by a number of body-guards perhaps under negative anticipations regarding his security. A Ravi yoga, mitigating evils of the chart, also emerges here. Let us check the same according to the nakshatra in lagna.

Example-1 (Lagna-Shlesha-1)

Graha	Nakshatra	From Graha, Lagna in nak.	Chara Kaaraka	Effect
Sun	Moola-4	18th	Putra	Bliss of Raja-Yoga
Moon	Shravana-1	15th	Matru	Some enchanting or unbelievable events
Mars	U.Ashadha-4	16th	Jnati	Wealth, sufficient inflow of money, comfortable life
Merc	Jyeshtha-1	19th	Aatma	Worldly comforts
Jupiter	Mrigashira-3	5th	Dara	Handsome income, respect and reliability
Venus	Shravana-3	15th	Bhratu	Troubles and hurdles from enemies or rivals
Saturn	Shatbhisha-4	13th	Amatya	Well-being, soothing effects
Rahu	Rohini-1	6th	...	Monetary loss
Ketu	Anuradha-3	20th	...	All comforts

Considering the effect with lagna, the native is blessed with highly benevolent disposition of majority of Grahas. Since 2005, his success is really enchanting over a period of fifteen years.

Annual Effect: A Quick Method

Considering each successive house of the natal chart as one successive year of age (house 1- I year), we can assess effect of a year applicable to the native. This method is also equally applicable to Dasha of a Graha and the house in the natal chart.

- Add the serial number of rashi in lagna and the same of the house occupied by a given Graha;
- Divide it by 27 and retain the remainder;
- Multiply the remainder with the dasha years of the Graha;
- Divide the product by 48;
- This final remainder indicates the effect of the house occupied by the Graha particularly to be encountered with in that year;
- Effect of remainders is here in the table below:

No.	Effect	No.	Effect
1	Income, education	25	Ordinarily good
2	Troubles in family, fine, penalty	26	All well
3	First & last 1/3 normal, rest troubles	27	well
4	Benevolent other than house 12, loss otherwise	28	Highly inauspicious
5	Troubles, futile travels	29	Inauspicious, disobeying elders
6	All comforts	30	Auspicious
7	Scarcity of cash, anger, debts, worries	31	Hurdles, troubles
8	Auspicious, gifts, faith in God	32	Physical disorders
9	Interest in Mantra, Jyotisha, science	33	Highly good
10	Worries even being comfortable	34	Initially good, then debts
11	Disease, chemical application, therapy	35	Cheated, inauspicious
12	Highly auspicious	36	Gains, better income
13	Mediocre	37	Detention, imprisonment
14	Great troubles if coincides with middle age	38	Litigation, loss
15	Various troubles	39	Greater loss, mental trauma
16	Highly good	40	Excess expenditure
17	Highly good	41	Physical troubles, fear from enemies
18	Ups and downs	42	Penal action
19	Disease, quarantined disposition	43	Good comforts
20	Disease, quarantined disposition	44	Gainful travels
21	Expanse of money, debts	45	Good enhanced knowledge
22	Success	46	Financial growth
23	Good amount of wealth	47	Disorder in private parts
24	Loss of wealth and assets	48	All comforts

Alternate Method

Following is the method that I found in a Hand-written manuscript written by our ancestors:

- The method provides a key-word for the year of a native's age reckoned from the Sun, the Moon and the lagna;

- Likewise the Sudarshana Chakra, here the rashis occupied by the two luminaries and in the lagna at birth individually represent the first year. All successive years fall in the successive houses;
- The first cycle denotes the first 27 years represented by the twenty-seven nakshatras;
- Years from the 28th to the 54th are marked in the second cycle starting from the two luminaries and the lagna;
- The key-word, either good or adverse, obtained through the three entities (Sun, Moon, lagna) collectively indicates the fate of the year.
- Pick up the key-word for the year separately reckoned orderly from the Sun, the Moon and the lagna;
- The key-word primarily known from the Sun is of the highest importance, if annual effect is only sought;
- For natal analysis, all three are important;
- Consider the same key-word (s), if one or both the luminaries occupy lagna. Entire concept is clarified in the following table:

Year	Key-word	Interpretation
1	लग्नः	Regular hard work, dedication, attainment of goal
2	न्यासः	Investment, satisfaction, worships, rituals, contentment
3	समृद्धिः	Inflow of money, comfortable life, prosperity
4	पूर्तिः	Fulfillment of desires, better living, better income
5	विरतिः	Detachment, renouncement, resolution, spirituality
6	नीतिः	Moral conduct, adherence to ethical laws, just and fair
7	कीर्तिः	Renown, recognition, respect, enhanced reputation
8	साध्यत्वम्	Worthwhile success, average growth, no gain no loss
9	क्षेम	Comfortable life, all well, benedictory activities
10	मान्त्रिकरुचिः	Interest in science, Mantras, consultancy, guidance
11	विद्याः	Learning new subjects, enhanced knowledge, education
12	चिन्ता	Worries, tension, mental trauma, hurdles
13	अमनः	Boredom, absent-mindedness, little indisposedness
14	दाम्पत्यम्	Bliss of family, harmony, marriage, marital happiness

Year	Key-word	Interpretation
15	परदेशः	Travels, migration, shifting residence or transfer
16	रक्तिः	Attachment, affection, fondness, dedication, fallen in love
17	व्यापारः	Business, job, profession, earning, action, adventure
18	सांघातिकः	Troubles, accident, disease, disorders, fear, terror
19	धर्मः	Religious disposition, dutifulness, righteousness
20	भाग्यम्	Good fortune, success, accomplishment of goal and wishes
21	उपार्जनम्	Earning, achievements, gain, profit, additional source of income
22	श्रमपरः	Hard work, less gain, excessive efforts futile at times
23	राज्यम्	Kingship, administration, authority, king-like life, wealth, power
24	साहाय्यकम्	Due help from associates, success with help from others
25	लाभः	Enhanced earnings, achievements, success, victory
26	मुक्तिः	Libration, release from any bondage, exemption, freedom
27	विनाशनम्	Total loss, devoidness, inauspiciousness, death in any form

Here is the original quote where Shlokas are self explanatory:

लग्नो न्याससमृद्धिपूर्तिविरतीनीतिश्च कीर्तिस्तथा
 साध्यत्वं खलु क्षेम मान्त्रिकरुचिर्विद्याश्च चिन्ताऽमनः।
 दाम्पत्यं परदेशरक्तिरुदिते व्यापारसांघातिकौ
 धर्मो भाग्यमुपार्जनं श्रमपरःराज्यं च साहाय्यकम्॥

लाभो मुक्तिविनाशने तु बहुधा ऋक्षक्रमेणोदितं
 सूर्याच्चापि क्रमानुसारमुदितं चन्द्राच्च लग्नास्तथा।
 नक्षत्रक्रमतः समीरितमिदं विज्ञैश्च रुढर्क्षतो
 जनिष्टं भूरि विषाधिधे यदि जनिर्ज्ञेयं सुखाख्ये सुखम्॥



Transit in Nakshatras

ईर्मान्यद् वपुषे वपुश्चक्रं रथस्य येमथुः।

पर्यन्या नाहुषा युगा महा रजांसि दीयथः॥ *Rigveda 5.73.3*

'O Ashwinau! (Deities of the initial nakshatra of zodiac) You have deployed one shining wheel of your chariot (Venus) near by the Sun. It is surprising that you move around in the celestial region with the other one only. This type of movement of Grahas, indicating the year, the months and the days expressed in terms of different units of time, creates Yugas (period of various characteristics) for earthlings.'

Nakshatra Transit

Planetary transit in different nakshatras reckoned from the natal nakshatra always calls for natal disposition of the Graha under consideration. Remember, the transit alone can not manifest anything exclusive for a native. The sole control always exists under the auspices of the natal chart. Before venturing for fixation of the transit-effect, reader should keep the following points in his mind:

- A Graha, well-disposed in the natal chart, may shed its good effects only during its unfavourable transit without inspiring adverse effects;
- A natal Graha located in an adverse disposition manifests greater adverse effects during its inauspicious transit period;
- Thus a Graha in benevolent disposition and also similar in transit inspires higher benevolence;
- A Graha benefic in natal chart and malefic in the transit or vice versa turns into neutrality;

- A functional benefic Graha, retrograde at birth, disburse the best of it's possible effects during its retrogression in transit;
- Contrary would be the effect when a direct moving Graha in natal chart moves retrograde in transit;
- Quantum of effect in the then-transit thus depends up on the natal position of a given Graha;
- Transit is generally checked from the natal moon to the Graha. And the Moon's transit at the time of ingress of a Graha into a rashi or a nakshatra is also important. It is said:

**यादृशेन शशांकेन ग्रहः संचरते नृणाम्
तादृशं फलमाप्नोति शुभं वा यदि वाऽशुभम्॥**

Transit of Saturn (*Sadhesaati*)

The two, Saturn and Jupiter, play a vital role in transit affecting the native at large. So first of all, one should check their transit for better understanding. Saturn consumes about 2.5 years and Jupiter almost one year in one rashi transit, therefore, the effect of these two may affect the native at a large scale. Primarily consider transit from natal nakshatra and secondarily could also be checked from the Lagna-nakshatra.

- Saturn according to its natal disposition manifests mental trauma when transits in nakshatras reckoned from that of the natal moon as shown in the table below:

Transit of Saturn in Nakshatras

From Natal Moon to Saturn's then nakshatra		
1	सन्तापमेकम्	Mental trauma
2, 3, 4, 5, 6, 7	प्रचुरतरुवनम्	Growing wealth, better finance, prosperity
8, 9, 10, 11, 12, 13	परवदनवशम्	greater mental pressure, questionable disposition, indigence
14, 15, 16, 17, 18	पंचसु मृत्युमेव	troubles, near-fatal conditions, death depending on its natal disposition
19, 20, 21, 22, 23	बहुधनसुखदं पंचके	overall comforts, well-being and better income
24, 25, 26,	राज्यं त्रिभु	kingdom, king-like life, overall progress, prosperity and luxuries
27, 28	मृतिः सौरिचारे प्रदिष्टम्	all troublesome effects, losses, loss of limb-prestige or life

- We can thus decide the effect of Sadhesaati also. Such transit becomes highly stressful when Saturn transits on the natal nakshatra and in the two hind nakshatras.
- Saturn transiting in the 4th, 5th and the 8th rashis from the natal moon causes Dhaiya (2.5 years transit) covering nakshatras from the 8th to the 9th and again in the 17th to the 19th.
- But the above citation covers nakshatras from 8 to 18 including the 4th, the 5th and the 8th rashis causing all troubles, severe or mild, according to its natal position.
- The effect, deduced thus, may be altered by the Moon's transit on the day when Saturn enters the specified nakshatra. This sort of consideration is known as Paya Vichar as follows.

Paaya (Feet) in Transit

- Paaya is considered only on the basis of Moon's then rashi. Some people advocate it from the then nakshatra of the Moon also, but is not worth to apply. Because it is fixed for all nakshatras and thus does not give any personalised touch to the transit;
- Reckoning from the natal moon sign, consider the then rashi of the Moon on the very moment when Saturn enters a rashi or a nakshatra. For sake of information only, we are including the Nakshatra-Paaya also in the following table.

Paya at the Planetary Ingress

Paaya	Gold	Silver	Copper	Iron
From the natal moon up to the then Moon;s rashis	1, 6, 11	2, 5, 9	3, 7, 11	4, 8, 12

Nakshatra Paaya (for information)

Paaya	Gold	Silver	Copper	Iron
Then Moon in	Rewati Ashwini Bharani	Ardra, Punarvasu Pushya, Shlesha Magha, P.Phal. U.Phal., Hasta Chitra, Swati Vishakha, Anuradha	Jyeshtha, Moola P.Ashadha, U. Ashadha Shravana, Dhanishtha Shatabhisha, P.Bhadra U.Bhadra	Krittika Rohini Mrigashira

- The effect of Paaya improves the good when the Moon on the very moment of initiation of transit obtains Gold or Silver Paya;
- The Copper Paya is mediocre while the Iron Paya enhances maleficence of transit. It is stated thus:

लौहे मृत्युर्विनाशाय सर्वसौख्यं च कांचने।
ताम्रे तु समता ज्ञेया शुभं राजतके तथा।

***Vaahana* (Chariot)**

- At the moment of transit, the Vaahana of Saturn and Jupiter also increases merits or demerits of transit;
- To know the Vaahana, count from the natal nakshatra of a native till the nakshatra of Saturn/Jupiter;
- Divide the number obtained thus by 9;
- The remainder indicates the serial number of Vaahana of Saturn/Jupiter as given below:

No.	Vaahana	Meaning	Effect	Citation
1	Gardabha	Donkey	Grief, trouble, litigation	गर्दभे च महादुःखम्
2	Vaaji	Horse	Wealth, property, prosperity	वाजिनि सुखसम्पदा
3	Hasti	Elephant	Elevation in life style	हस्ती मिष्टान्नभोक्तव्यम्
4	Mesha	Sheep	Blunders, renouncement, disease	मेधे विमुखता भवेत्
5	Jambuka	Jackal	Fear, depression, death-like condition	जम्बुके मरणं ज्ञेयम्
6	Simha	Lion	All good effects, victory	जयो मृगेन्द्रे
7	Kaaka	Crow	Worries	काके विचिन्ता
8	Mayura	Peacock	Prosperity	मयूरेऽर्थसुखप्रदम्
9/	Hamsa	Swan	Gains	हंसाच्च लभते लाभम्

Example: Someone born in *Mrigashira* (*Mithuna*) is now running under the eighth rashi transit of Saturn (*Dhaiya*) since January 24,

2020, 09:52 hrs., on this very date, the Moon and Saturn both are in *U.Aashadha*. The basic effect, being the 17th, consists of *Mrityu* or troubles with higher intensity. His natal Saturn is exalted located in the 12th house (lord of houses 3 and 4) and aspects houses 2, 6 and 9. It forms relation with the Moon and exalted Mars, the lagna lord. So the literal death becomes diluted.

From the natal Saturn in Chitra, his birth nakshatra happens to be the 20th causing sufferings. Hence troubles naturally ensue.

Rashi *Paya* is Iron again enhances the adversity. Thus troubles during transit of Saturn particularly in *U.Ashadha*, the severity of effects persists.

The Chariot (Mayura, 17/9, remainder 8) indicates prosperity. We can finally give a word that the native will be experiencing bad effects during transit of Saturn in *U.Ashadha* and *Shravana* (17th & 18th). And onwards would be successful and prosperous up to encouraging level. Now on July 04, 2020, he has lost his business by reducing it to the lowest ever level and all ventures are futile even after his continuous efforts for a rescue.

Transit of Jupiter

Jupiter transiting in nakshatras inspires the following effects as shown in the table:

From Natal Moon to Jupiter's then nakshatra		
1, 2, 3, 4,	वेदमितैर्नृपत्वम्	Kingship or a king-like position, prosperity and authority
5, 6, 7	त्रिभिः स्वम्	gains and wealth
8	चैकं विभूतिम्	greater mental pressure, questionable disposition, indigence
9, 10, 11, 12	प्रीतिलाभम्	well-being, mental peace, happiness and ample support from public
13, 14, 15, 16	पीडांगरुक्	troubles or various nature, physical trauma
17, 18, 19, 20, 21	धनमानैकलक्ष्मीः	wealth and respect
22, 23, 24	मृत्युः	disease or physical troubles
25, 26, 27	नृपतिसमसुखम्	kingship, high respect and honour with lavish life-style

Reader should recall, Grahas, for their manifestations, always depend on their natal position whether good, adverse or mediocre.

In our previous example (no. 33), on July 04, 2020, retrograde Jupiter in *U.Aashadha* also falls 17th from his natal nakshatra (*Mrigashira*) and that was direct at birth. So even being in the 17th nakshatra, liable to produce wealth and respect, will not help the native to get rid of current losses until it becomes direct on September 30, 05:27 hrs., but the other sort of worries will remain unchanged. Then it will also be causing variety of worries of mild nature as moving in the 16th nakshatra.

Transit of Rahu

Unlike to other Grahas, one should count from the nakshatra that is occupied by Rahu at birth. Rahu and Ketu consume about 1.5 years for crossing one rashi or 2.25 nakshatras. The numbers of nakshatras till the natal moon (including natal nakshatra) manifests the effect of Rahu-transit as follows.

From then Nakshatra of Rahu to the Natal Moon		
1, 2, 3	त्रीणि विद्युन्तुदो गदमयम्	physical disorders, mental trauma or other troubles
4, 5, 6, 7	वित्तं ततः	wealth, prosperity and overall well-being
8, 9	द्वौ सुखदौ	comforts, mental peace and mirth
9, 10, 11, 12, 13, 14	राज्यसुखदं पञ्चर्षके	authority, kingship, honour or other royal disposition
15, 16, 17, 18	रोगम्	disease, physical troubles hurdling one's success
19, 20, 21, 22	मृत्युभयम्	possibilities of fatal conditions
23, 24, 25, 26	चत्वार्येव सुखम्	All comforts
27	निधनबन्धनम्	excessive troubles, disease, detention, death-like conditions or literal death

Transit of Ketu

Similarly we shall start counting from the then nakshatra of Ketu. The natal nakshatra falling in the nakshatras from that of Ketu reveals thus.

From then Nakshatra of Ketu to the Natal Moon		
1, 2	द्वौ रोगशोकाय	disease, agony and other sort of troubles
3, 4, 5, 6, 7	पंचके लाभदायकः	all gains, achievement, success
8, 9, 10	त्रीणि च धिष्यानि राजसन्मानदायकः	royal status, kingship indeed, enhanced prosperity and honour
11, 12, 13, 14	यशोलाभसुखप्रदः	renown, recognition, comforts and gains
15, 16, 17, 18	भ्रमणोद्वेगकारकः	wandering of no use, mental trauma, dissatisfaction and overall disturbances
19, 20, 21, 22, 23	कलहं स्वजनैः सह	strife in family, litigation, partition, separation or split in family
24, 25, 26, 27	भयरोगमृतिप्रदः	terror, fear, disease or death-like situations

Transit of Other Grahas

Transit of above four Grahas directs us for assessing the effect for year (s). It is observed that the quantum of planetary effect does not necessarily exhibit the same intensity of effects in a constant manner, but it changes at times. Such transient phases of effects could be decided on the basis of intermediate transit of faster moving Grahas.

For intermediary change in the pattern or amount of fructification, one should check transit of the Sun, Mars, Mercury and Venus. We remind our readers that transit always acts under the influence of a given natal chart only. So the natal disposition of Grahas always matters a lot.

Transit of the Sun

From the nakshatra of the Sun, native's natal nakshatra yield effects according to the distance obtained by it in the following manner according to the circumstances prevailing with a native.

From then nakshatra of Sun to the Natal Moon		
1, 2, 3	त्रिभिः स्याद् राजसम्मानम्	Rajayoga, promotion, progress, gains
4, 5, 6	मिष्टान्नभोजनम्	worldly comforts, inflow of money, gains
7, 8	धनस्वामिता	wealth, prosperity
9	स्थानप्रशः	demotion, less favour from destiny, bad name
10	स्कन्धधरो बाहुबलम्	power, authority, headmanship
11, 12	चौर्यम्	dishonest behavior, trouble from thieves
13, 14, 15, 16, 17	स्वं बहु	greater prosperity, wealth
18	अल्पतरेण रुध्यति	frustration, negative anticipation, lesser gain than expectation
19	पारदारिकः	connection with opposite gender, loss or tension
20, 21	विदेशगमनम्	travel, migration, out of home
22, 23, 24, 25, 26, 27	मितं जीवनम्	physical trouble, loss of limb, longevity curtailed, simple and disciplined life

Transit of Mars

Reckoning from the nakshatra occupied by Mars in transit, the natal nakshatra yields effects as indicated in the following table.

From then nakshatra of Mars to the Natal Moon		
1, 2, 3	त्रिषु रोगः	health disorder, physical trouble, food-poisoning
4, 5, 6	ततो धनम्	worldly comforts, inflow of money, gains
7, 8, 9	यशः	wide recognition, name and fame
10, 11	शोकः	agony, troubles, loss
12, 13	गदभयं वस्ते	disease, physical disorder
14, 15	हिकका	disorder in ENT region, cold, cough, hiccup
16, 17, 18, 19, 20	धनयोगः	greater prosperity, wealth, enhancing luxuries
21, 22, 23	स्त्रीयोगः	all comforts, sensual bliss
24, 25, 26, 27	देशान्तरघ्रमः	travel. Journey, change of place

Transit of Mercury

Here again we have to start counting from the nakshatra of Mercury. The distance up to the natal nakshatra produces the effect of transit as is there in the table below.

From Nakshatra of Mercury to the Natal Nakshatra		
1, 2, 3	Learning, education, enhancing knowledge	विद्याप्राप्तिं करोतिवै
4, 5, 6	Power, overload of work, gains	बलप्राप्तिः
7, 8, 9, 10	All comforts, outflow of money	सुखवृद्धिश्च लाभदः
11, 12, 13, 14	Prosperity, gains	सुखवृद्धिश्च लाभदः
15, 16, 17, 18, 19	Greater gains and receipts	पञ्च लाभाय
20, 21	Physical disorder, possibility of Disease	ततः द्वे रोगदे
22, 23, 24	Tension at work place or residence	स्थानभ्रंशः
25, 26, 27	Strife with near-ones, troubles, losses	रुजापीडाकलहः स्वजनैः सह

Transit of Venus

Below is a table that consists of effect of nakshatra-transit of Venus:

From Nakshatra of Venus to the Natal Nakshatra		
1, 2, 3, 4	Power, headmanship, kingdom	चत्वारि राज्यम्
5, 6, 7, 8	Gifts, gains of ornamental items	चत्वारि भूषणम्
9, 10, 11, 12, 13	Favour from destiny	पञ्च सौभाग्यम्
14, 15, 16	Loss caused by enemies, rivals, thugs	त्रीणि रिपोर्भयम्
17, 18, 19, 20, 21	Luxuries, better life, prosperity	पञ्च मिष्टानम्
22, 23, 24, 25, 26, 27	All well, comforts, enhanced status	षट् सुखं धनम्

Transit of the Moon

Transit of the Moon is all-time important to consider. It helps us for getting clue for the effect of daily transit for a native. In this connection, we have to adopt two different lines of action, one counting from the daily nakshatra of the Moon up to the natal nakshatra and other counting from the natal nakshatra till the

Moon's daily nakshatra. Moon, beneficial both ways yields greater positive effects.

The *Pakshabala* of the Moon is a prerequisite for deciding actual quantum of such effect. The Moon, weaker in *Pakshabala*, sustains progressively greater loss of good effects.

Table-1

From Day-Nakshatra to the Natal Nakshatra		
1	Loss of money	हरते द्रव्यम्
2, 3, 4, 5, 6, 7	All well, comforts, enhanced status	राज्यादिलाभदम्
8, 9, 10	Loss, defeat, futile efforts	हानिः
1, 12, 13, 14, 15, 16	All comforts, peace, harmony, satisfaction	सौख्यसमागमः
17, 18, 19	Inferior health, disorder	रोगभयम्
20, 21, 22	Success, gains, comforts	सौख्यं जयं तथा
23, 24, 25, 26, 27	Failure, loss, wandering of no much use	हानिर्भ्रमश्चैव

Table-2

From Natal Nakshatra to the Day-Nakshatra		
1	Loss of money or position	स्वस्थानहानिः
2, 3, 4	All well, comforts, position	घनलाभः
5, 6, 7, 8, 9, 10	Success, gains, comforts	सर्वलाभः
15, 16, 17, 18, 19	Prosperity, income, gain	बहुसौख्यम्
20, 21	Fear, tension, negative anticipations, phobia	भीतिः बहुविधा
22, 23, 24, 25, 26, 27	Success, gains, removal of hurdles	सर्वसुखी क्रमात्

Note

- In general, the natal nakshatra, reckoned from that of the Moon in 1, 3, 5, 8, 15, 22 nakshatra does not yield much good effects;
- Amongst these, the 22nd may prove to be the most hazardous. It is there in the classics:

ऋक्षं द्वाविंशकं चात्र कालरूपं न संशयः ।

- In nakshatras 4, 5, 11, 12, 18, 19, 25, 26, the natal nakshatra from the then moon is overall beneficial and produces good effects;
- In the remaining nakshatras, i.e., 2, 6, 7, 9, 10, 13, 14, 16, 17, 20, 21, 23, 24, inspires mediocre effects.

Compact Transit

For finer result, one should check the transit of all Grahas in a compact manner as cited in the classics. This method is highly useful for daily predictions. It is recommended for the day of marriage, journey for a special purpose, filing a legal suit or complaint, for the day of hearing in courts or other tribunals, purchasing or entering new house or property, move of confidence motion, competition, sports and the like.

- For this all the Grahas are to be marked on their then nakshatras accordingly;
- Considering the nakshatra occupied by the Sun as the first one, check the Grahas in the nakshatras stated below (including Abhijit) by their serial numbers (Sun's nakskatra—the first one);
- Grahas in the nakshtras manifest as follows.

From Sun's Nakshatara Grahas in Nakshatras		
Nakshatra No.	Effect	Citation
28, 1, 2	Excessive tension, defeat, death-like conditions, compulsion, helplessness	उद्वेगो बन्धनं वयः
3, 4, 5, 6, 7, 8, 9, 21, 22, 23, 24, 25, 26, 27	All gains, victory, desires fulfilled, Mirth, achievements	जयश्चलाभोऽभीष्टार्थसिद्धिः
10 and 20	Loss, defeat, disease, physical or mental trauma	रुक् च भयं च भंगः
11, 12, 13, 14, 15, 16, 17, 18, 19	Excessive trauma, calumny, grief, humiliation, disease, all loss	मृत्युं परिकल्पयन्ति

- The Vedha could be checked with the natal nakshatra or with the nakshatra indicated by the initial letter of the name of a given native; (only when the natal nakshatra is not known)

- The nakshatra itself occupied by Grahas decides the fate of the day under consideration;

Severe Mutual Vedha

Nakshatra no.	28	1	2	3	4	5	6	7	8	9	10
Vedha	17	14	11	22	21	25	24	23	27	26	20
Nakskatra no.	18	15	12								
	19	16	13								

- Nakshatras and Grahas therein perform Vedha when they remain in the nakshatras as indicated above;
- The sequence of the nakshatras, causing mutual Vedha, is shown there;
- Vedha by malefics is progressively hazardous with the increasing number of such Grahas;
- Similarly the increasing number of such benefics also manifests troubles comparatively of mild nature;
- In any case, Vedha is the prime cause of failures, defeat, loss or other troubles without consideration of nature of the Vedha-Performing Grahas;
- It would be a good day, if there is no Vedha.

Detailed Analysis

- The natal nakshatra, on that particular day, occupied by the Sun-renouncement of position, humiliation or complete loss;
- Graha (s) in the second nakshatra from that of the Sun-excessive tension, pressure trapping;
- The 28th nakshatra- hurdles, troubles and failures;
- Birth nakshatra being nakshatras 3, 4, 8, 9, 2, 22, 26, 27- success and victory in competition;
- Nakshatra falling as the nakshatras 5, 6, 7, 23, 24, 25- greater gain;
- The 10th or the 20th nakshatra- possibilities of disease, accident or trouble of greater intensity;
- Being anywhere among the nakshatras 11, 12, 13, 14, 15, 16, 17, 18, 19- death-like situation or death.

- Let us check it for the day when Sri Atal Behari Vajpayee lost his position (PM of India) with a single vote of confidence in the Lok Sabha:

April 17, 1999, Saturday, Shukla 2, Bharani

Sun and Saturn Ashwini	2 Mon	3	4 Ven	5	6	7	8	9 Ra	10	28 Jup
14 15 Mars 16	11 12 13	22	21	25	24 Ke	23	27 Merc	26	20	17 18 natal moon 19

- Here the nakshatra of the Sun (Ashwini), the hind nakshatra (Rewati) and the next nakshatra from the Sun (Bharani), all are under Vedha respectively caused by Saturn, Jupiter and the invisible moon;
- His natal nakshatra (Jyeshtha) is also perforated by Jupiter inspiring death-like condition and that was true; (उद्देगो बन्धनं वधः)
- Vedha was caused by Jupiter, a natural benefic in, so the margin of Vadha-complete loss, remained very low (only one single Vote);
- Other such methods, manifesting the outcome through Vedha, are being discussed in the next chapter.



36

Short-Term Transit

द्यौर्येनुस्तस्या आदित्यो वत्सः।

सा म आदित्येन वत्सेनेषमूर्ज कामं दुहाम्।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ *Atharvaveda 4, 39.8*

दिशो धेनवस्तासां चन्द्रो वत्सः।

ता मे चन्द्रेण वत्सेनेषमूर्ज कामं दुहाम्।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ *Atharvaveda 4, 79. 8*

'The zodiac and the twelve rashis or houses are like a cow and the two luminaries are like calves. That cow through her calves (their disposition), manifests the fulfilment of desires (Kamam), physical strength (Oorjam), longevity (Aayuh), status (Prathamam), progeny (Prajam), vitality (Pausham) and wealth (Rayim) to the native.'

Samkranti and the Daily Moon

The day-nakshatra of solar ingress (*Samkranti*) in different rashis and daily transit of the Moon reveal some special aspects valid for a month or a day. In this context, the day-nakshatra of the Moon is referred to.

General Rules

Following is applicable for the following month, when the Sun at birth is placed in a neutral disposition in a rashi and a house. From the day-nakshatra, the natal nakshatra being:

Nakshatras 1,2,3 from the natal moon-troubles, loss, failure, unnecessary strife and depression in the following month;

Nakshatras 4,5,6,7,8,9- all comforts and success during the following month;

Nakshatras 10,11,12- troubles and losses with mental trauma;

Nakshatras 13,14,15,16,17,18- well-being, enhancing comforts, purchase of utilities and overall satisfaction;

Nakshatras 19,20,21- loss and failures;

Nakshatras 22,23,24- monetary gains

Nakshatras 25,26,27- useless travels, failure of ventures, lesser gains and mental trauma. It is stated thus:

यादृशेन शशांकेनसंक्रान्तिस्तादृशं फलम्।

नरः प्राप्नोति तद्वाशेः शुभं वा यदि वाऽशुभम्॥

That is: 'On the Samkranti day, the Moon decides the effects (for the month) whether it is good or adverse.'

Transit on Specific Samkrantis

The solar ingress in rashis 1, 7 and 4, 10 are respectively known as *Vishuvat* and *Ayana Samkrantis*. The word *Vishuvat* means equally bifurcated as on these very days, the day and the night carry equal length, i.e., 12 hours each. The *Karka* and the *Makara Samkrantis* belong to journey of the Sun either northward or southward, i.e., *Uttara* and *Dakshina Ayanas*. These four Samkranti days decide the fate of a native for the following month. The topic is made clear in the following tables. The effect cited below applies when the Sun at birth is strongly disposed.

On the Day of Mesha Samkranti

Natal Nakshtra from the Samkranti day	Result valid for the month	Classical citation
1, 2, 3, 4, 5, 6, 7	Favour from the employer, government, or mighty people better understanding with officers, gains, comforts	भूपतेः सौख्यम्
8, 9, 10	Well-being, enhancing wisdom, quick decisions, gains with intelligent expression, lesser aggression, opportune action	पटुता भवेत्

Natal Nakshatra from the Samkranti day	Result valid for the month	Classical citation
11, 12, 13, 14, 15	Wealth, prosperity, enhanced profit, investment of money, gain from property, sufficient inflow of money, additional authority	धनाध्यक्षः
16, 17, 18	Prosperity, enhanced income, success, satisfaction, elevated life style	अर्थप्राप्तिः
19, 20, 21	Sorrow, troubles, failures, mental trauma, greater worries, disease or inferior health, agony, hampered daily routine	दुःखाधिक्यम्
22, 23, 24	Comfortable life, no worries, peace and harmony, contentment sound sleep, better associates, support from family and relatives	सुखम्
25, 26, 27	Travels, fun journey, long drive, pilgrimage, public contact, support from common men, lesser obstacles, roaming job	भ्रमणम्

On the Day of Tula Samkranti

Natal Nakshatra from the Samkranti day	Result valid for the month	Classical citation
1, 2, 3, 4, 5, 6	Recognition, enhanced reputation, honour, headmanship, promotion, testimonials from the employer, general happiness	मानम्
7, 8, 9, 10, 11	Loss caused by rivals, obstacles, mental or physical trauma, unnecessary strife, unpleasant situations	वैरम्
12, 13, 14, 15	Sorrow, troubles, failures, mental trauma, worries, disease or inferior health, agony, opposition from near-ones or animals	दुःखसत्त्वतः
16, 17, 18, 19, 20, 21	Luxuries, enhanced comforts, better level of living, overall growth prosperity, good news, bygone sufferings, comforts	भोगाधिक्यम्
22, 23, 24, 25, 26, 27	Terror, fear, trouble, anxiety, negative anticipations	त्रासः

On the Day of Karka Samkranti

Natal Nakshtra from the Samkranti day	Result valid for the month	Classical citation
1, 2, 3	Recognition, enhanced reputation, honour, headmanship, promotion, testimonials from the employer, general happiness	त्रिषु मानम्
4, 5, 6	Better learning, enhancing knowledge, education, sharpening of skill	ततो विद्या
7, 8, 9, 10, 11	Loss of wealth, less gain, repentance, unexpected outflow of money	पंचसु वित्तसंक्षयः
12, 13, 14, 15	Unexpected travel, away from family, lesser harmony in the family	प्रवासः स्यात्
16, 17, 18, 19	Aspirations fulfilled, help from near-ones, support from friends	भिक्षालाभः
20, 21, 22, 23	No change in current status	निष्फलम्
24, 25, 26, 27	Slight gains, little improvement, better looking future	किंचिल्लाभः

On the Day of Makara Samkranti

Natal Nakshtra from the Samkranti day	Result valid for the month	Classical Citation
1, 2, 3, 4, 5	Recognition, monetary gains, general happiness, enhancement of wealth	अर्थलाभः
6, 7, 8	Comforts, well-being, satisfaction, peaceful life	सुखानि
9, 10, 11	Monetary gains, general happiness, enhancement of wealth	अर्थः
12, 13, 14	Loss of money or asset, agony, mental trauma	अर्थनाशः
15, 16, 17, 18, 19, 20	Success, all comforts, gains, peace and mutual understanding	सौख्यम्
21	Fearsome circumstances, undue anticipations, confusion	भयम्
22, 23, 24, 25, 26, 27	Travels, fun journey, long drive, pilgrimage, public contact, support from common men, lesser obstacles, roaming job	प्रवासः

On the Day of Solar Ingress in Stable Rashis (2,5,8,11)

Natal Nakshatra from the Samkranti day	Result valid for the month	Classical citation
1, 2, 3, 4	Health disorder, disease, physical or mental inferiority	रोगः
5, 6, 7	Comforts, well-being, satisfaction, peaceful life	भोगः
8, 9, 10, 11, 12, 13	Respect, honour, recognition, public support	तथा मानम्
14, 15, 16, 17	Detention, over burden of responsibilities, stuck somewhere	बन्धनम्
18, 19, 20, 21, 22	Success, gains, contented disposition	लाभमेव च
23, 24	Luxuries, all comforts, better standard of living, riches	ऐश्वर्यम्
25, 26	Respect, honour, recognition, public support	प्रवासः
27	Accident, unpleasant situations, loss, fatal dispositions	अपमृत्युरिति क्रमात्

On the Day of Solar Ingress in Mutable Rashis (3,6,9,12)

Natal Nakshatra from the Samkranti day	Result valid for the month	Classical Citation
1	Health disorder, disease, sorrow, agony	दुःखम्
2, 3, 4, 5	Comforts, well-being, all gains	लाभः
6, 7, 8, 9	Travels, pilgrimage, public contact, roaming job	भ्रमणम्
10, 11, 12, 13, 14	Happy personal life, support from the spouse	कान्ता
15, 16, 17, 18	Detention, over burden of responsibilities, stuck somewhere	बन्धनम्
19, 20, 21, 22	Better standard of living, respect and honour	सन्मानम्
23, 24, 25	Humiliation, troubles, defeat	अपमानः
26, 27	Accident, unpleasant situations, loss, fatal dispositions	मृत्युः

Daily Transit

- Starting from the natal nakshatra, the Moon in nakshatras manifests thus as follows. The cited effect is subject to the strength of the natal moon. Natal moon in a weak disposition curtails the good and enhances the evil.

Table-1: Lunar Transit in Nakshatras

From Natal Nakshatra	Result for the day	Classical Citation
1	Health disorder, strife, loss	हरते द्रव्यम्
2, 3, 4, 5, 6, 7	Respect, authority, praise, recognition	राज्यादिलाभदम्
8, 9, 10	Loss, a thankless job, complaint, abuse	हानिः
11, 12, 13, 14, 15, 16	Bliss, happiness, comforts, soothing environment at home	स्त्रीसमागमः
17, 18, 19	Health disorder, strife, loss	रोगभयम्
20, 21, 22	Overall comforts, success	सौख्यं जयं तथा
23, 24, 25, 26, 27	Humiliation, troubles, defeat	अपमानः
26, 27	Loss, complaints, confusion, wrong decision	हानिर्घमश्चेव

- Another method is also important to follow for deciding the actual quantum of the Moon's transit. In this connection, the day nakshatra should always be referred to. Reckoning from the day nakshatra, the location of a native's natal nakshatra reveals the effect of lunar transit thus:

Table-2: Lunar Transit in Nakshatras

From day Nakshatra	Result for the day	Citation
1, 2, 7, 8, 9, 14, 15, 16, 21, 22, 23	Troubles, tension, loss, undesired effects	भवेन्मृत्युः
3, 6, 10, 13, 17, 20, 24, 27	Mediocre benevolence, average success	मध्यमं फलमष्टके
4, 5, 11, 12, 18, 19, 25, 26	All good, highly beneficial	लाभःक्षेमो जयं प्रज्ञा
1, 8, 15, 22	Highly malevolent, greater trouble or loss	प्रथमाष्टत्रिपंचकं... द्वाविंशं कालरूपम्

- One more method also provides a reliable clue fro the day in question. In the table below, nakshatras are mentioned in three rows. When the Sun, the Moon and the natal moon (or nakshatra known according to one's name), all three fall in nakshatras of the same row, highly hazardous effects ensue on the day in question including losses, defeat, calumny, sorrow, accident, strife, litigation and worsening condition of a patient. Such effects are diluted when two factors remain in the same row. All three in different rows inspires success and mirth.

1	Ardra	P.Phal	U.Phal	Anuradha	Jyeshtha
	Dhanistha	Shatabhisha	Bharani	Krittika	
2	Punarvasu	Magha	Hasta	Vishakha	Moola
	Shravana	P.Bhadra	Ashwini	Rohini	
3	Pushya	Shlesha	chitra	Swati	P.Asha.
	U.Asha.	U.Bhdra	Rewati	Mrigashira	

Please refer to the example for the day, when Shri Vajapyee lost his position (17.4.1999). On the very day, his natal naksahatra (Jyestha) and that of the then-moon (Bharani) exist in the top row, while the Sun is in the middle row (Ashwini).

Special Note

- The Moon transiting in above nakshatras disburses its full effect if strongly disposed at birth;
- Also check houses from the Moon, mentioned below whether occupied by any Graha, exempting Mercury;
- A Graha other than Mercury obstructs the effect of the Moon cited above, if locates in any of these houses;
- Transit in other houses remains unaffected as they have no counter-part.

Mutually Obstruent Houses

From natal moon	Obstruent House	From natal moon	Obstruent House
1	5	7	2
3	9	10	4
6	12	11	8

- A benevolent disposition of Graha-lord of the nakshatra also reduces the evil rather enhances the good in transit;
- According to the above rules, the Moon even being auspicious sheds its effects when it is:
 - (i) Hammed between two malefics or in Paapa-Kartari;
 - (ii) Aspected by or associated with a malefic;
 - (iii) Not happens to be in good rashi or goof navamsha;
 - (iv) Not aspected by a benefic Jupiter.
- Also check the Moon's transit at the moment when Shukla Pratipada begins. Good transit of Moon inspires good effects for the fortnight overall up to extent;
- Similarly, on Krishna Pratipada, a malefic transit of Moon sheds bad effects for the fortnight up to extent. It is there in the classics:

पापान्तः पापयुग्धूने पापाच्चन्द्रः शुभोऽप्यसत्।

शुभांशे वाधिमित्रांशे गुरुदृष्टोऽशुभोऽप्यसत्॥

सितासितादौ सददृष्टे चन्द्र पक्षौ शुभावुभौ।

व्यत्यासे चाशुभौ प्रोक्तौ संकटेऽब्जबलं त्विदम्॥



The Shatapada Chakra

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद् चोदमाविथ।
अरज्जौ दस्युन् समुनब्धीतये सुप्राव्यो अभवः सास्युक्थ्यः॥

Rigveda 2.13.9

'O Indra! (Lord of all Grahas) you, through various modes (hundred) of motion, protect and manifest destiny of humans and also indicate adversities resulting in fearsome states. So we pray you Indra, grant us all well-beings.'

The Shatapada Chakra

The 108 quadrants of the twenty-seven nakshatras are distributed in 100 squares, so the *Chakra* is known as the *Shatapada Chakra*. (*Shata*-one hundred, *Pada*- squares, quadrants, position, location, *Chakra*-cycle)

In the top row of it, the first five squares consist of five alphabets, viz., A (अ), B (ब), Ka (क), Ha (ह), Da (ड), respectively ascribed to quadrants of different nakshatras, thus is also known as the *Abakahada Chakra* (अबकहडा चक्र) primarily used for naming the born. The four alphabets of *Abhijit* are inherent in the *Chakra*.

Methodology of the Chakra

- Draw eleven vertical lines first, then make them cross by other eleven horizontal lines emerging in table with 100 squares or boxes;
- The top most horizontal column is considered in the east direction, so the left and right vertical columns respectively locate in north and south. The bottom thus belongs to the west;
- Starting from north-east corner, in the cloak-wise manner,

respectively the following alphabets are to be marked in successive five squares belonging to the four sub-directions:

North-east- A (अ), B (ब), Ka (क), Ha (ह), Da (ड) in five horizontal boxes

South-east- Ma (म), Tha (ट), Pa (प), Ra (र), Ta (त) in five vertical boxes

South-west- Na (न), Ya (य), Bha (भ), Ja (ज), Kha (ख) in five horizontal boxes

North-west- Ga (ग), Sa (स), Da (द), Cha (च), La (ल) in five vertical boxes

Below A (अ), now mark vowels R (इ), U (उ), Ai (ए), Ao (ओ) in successive vertical four squares;

Shata-Pada (Abakahada) Chakra
East

A (अ)	B (ब)	Ka (क)	Ha (ह)	Da (ड)	Mo (मो)	Mai (मे)	Mu (मु)	Me (मी)	Ma (म)
E (इ)	Ve (वी)	Ke (की)	He (हि)	De (डि)	Ti (टो)	Tai (टे)	Tu (V) (टु)	Ti (टि)	Tha (ट)
U (उ)	Vu (वू)	Ku (कु) Gha (घ) Ng (ङ.) Chha (छ)	Hu (हु)	Do (डू)	Pau (पू)	Pai (पे)	Pu (पु) Sha (ष) Na (ण) Tha (ठ)	Pi (पि)	Pa (प)
Ai (ए)	Ve (वे)	Kai (के)	Hai (हे)	Dai (डे)	Ro (रो)	Rai (रे)	Ru (रु)	Ri (रि)	Ra (र)
O (ओ)	Vo (वो)	Ko (को)	Ho (हो)	Dao (डो)	Tau (तो)	Tai (ते)	Tu (तू)	Ti (ति)	Ta (त)
La (ल)	Lee (ली)	Loo (लू)	Lai (ले)	Lo (लो)	Kho (खो)	Jau (जो)	Bhau (भोऊ)	Yau (यो)	Nau (नो)
Cha (च)	Chi (ची)	Chu (चू)	Chai (चे)	Cho (चो)	Khai (खे)	Jai (जे)	Bhai (भे)	Yai (ये)	Nai (ने)
Da (द)	Di (दी)	Du (दु) Tha (थ) Jha (झ) Na (ना)	Dai (दे)	Do (दो)	Khu (खू)	Ju (जू)	Bhu (भू) Dhaa (घा) Phaa (फा) Dha (ढा)	Yu (यू)	Nu (नू)
Sa (स)	Si (सी)	Su (सू)	Sai (से)	So (सो)	Khi (खि)	Ji (जि)	Bhi (भि)	Yi (यि)	Ni (नि)
Ga (ग)	Gi (गी)	Gu (गू)	Gai (गे)	Go (गो)	Kha (ख)	Ja (ज)	Bha (भ)	Ya (य)	Na (न)

West

- Now apply the respective vowel-units (मन्त्र) to the alphabets in each direction moving forth in clock-wise directions in a Zigzag pattern in five successive squares as shown in the Chakra below;
- Now we have to mark additional alphabets, three each in four squares falling third from top and bottom and also from right and left. And thus the Chakra is ready:

Prediction through Chakra

The *Chakra* is not only used for selecting the initial alphabet of the born in certain nakshatras, but also for predictive applications. Alphabets like *Va* and *Ba*, *Sha* and *Shha*, *Na*, etc., and all *Matras* (vowel mark in the *Devanagari* script according to the time taken for pronunciation) are similarly considered.

For predictive pursuits, we have to pick the first alphabet of the name of a native or country, etc., in consideration and the nakshatra relevant to the alphabet.

However all the alphabets of nakshatras, starting from *Krittika*, are there in the *Chakra*, but it would not be so easy to pick up the required alphabet through the same. For an ease, we are giving a separate table showing all alphabets fixed for nakshatras.

- The Chakra is applicable to the natal chart as well as the chart erected for the moment of any major event;
- Note the then- nakshatras with the quadrant (relevant alphabet also) occupied by *Grahas* and present in the lagna;
- Find the same according to the name of a person, state, country or area for which the future effect is sought;
- The *Vedha* or perforation here occurs among the quadrants (practically the alphabets) that fall on an oblique (*Tiryak*) X-line only;
- In case of squares with four alphabets, all the alphabets should be taken into account;
- The *Vedha* occurs always in an X-like oblique line;
- For example, let the alphabet A be the first letter of the name of a person, then *Grahas* located in the quadrants with alphabets, A, V, Ku, Gha, Na, Chha, Hai, Do, Kho, Jai, Bhu, Dha, Pha, Dhha, Yi, Na will be mutually perforating;

Alphabets of the Nakshatras

Nakshatra	I Pada	II Pada	III Pada	IV Pada
Ashwini	Chu (चू)	Che (चे)	Cho (चो)	La (ला)
Bharani	Lee (ली)	Loo (लू)	Loo (ले)	Loo (लो)
Krittika	A (अ)	E (इ)	oo (उ)	Ai (ए)
Rohini	O (ओ)	V (/b)aa (वा, बा)	V (b)ee (वी, बी)	V (b)oo (वू, बू)
Mrigshira	Ve (वे)	Vo (वो)	Ka (का)	Kee (की)
Ardra	Ku (कु)	Gha (घ)	Ng (ङ.)	Chha (छ)
Punarvasu	Ke (के)	Ko (को)	Ha (हा)	Hee (ही)
Pushya	Hoo (हू)	Hai (हे)	Ho (हो)	Da (डा)
Shlesha	Di (डी)	Du (डू)	Dai (डे)	Do (डो)
Magha	Maa (मा)	Mee (मी)	Moo (मू)	Me (मे)
P.Phalguni	Mo (मो)	Taa (टा)	Tee (टी)	Too (टू)
U.Phalguni	Tai (टे)	To (टो)	Paa (पा)	Pee (पी)
Hasta	Poo (पू)	Sha (ष)	Na (ण)	Tha (ठ)
Chitra	Pai (पे)	Po (पो)	Raa (रा)	Ree (री)
Swati	Roo (रू)	Rai (रे)	Ro (रो)	Taa (ता)
Vishakha	Tee (ती)	Too (तू)	Tai (ते)	To (तो)
Anuradha	Naa (ना)	Nee (नी)	Noo (नू)	Nai (ने)
Jyeshtha	No (नो)	Yaa (या)	Yee (यी)	Yoo (यू)
Moola	Yai (ये)	Yo (यो)	Bhaa (भा)	Bhee (भी)
P.Aashadha	Bhoo (भू)	Dhaa (धा)	Phaa (फा)	Dha (ढा)
U.Aashadha	Bhai (भे)	Bho (भो)	Jaa (जा)	Jee (जी)
Abihijit**	Joo (जू)	Jai (जे)	Jo (जो)	Khaa (खा)
Shravana	Khee (खी)	Khoo (खू)	Khai (खे)	Kho (खो)
Dhanishtha	Gaa (गा)	Gee (गी)	Goo (गू)	Gai (गे)
Shtabbisha	Go (गो)	Saa (सा)	See (सी)	Soo (सू)
P.Bhadra	Sai (से)	So (सो)	Da (दा)	Dee (दी)
U.Bhadra	Doo (दू)	Tha (थ)	Jha (झ)	Na (ना)
Rewati	Dai (दे)	Do (दो)	Cha (चा)	Chee (ची)

- On the quadrants falling on the same oblique line, presence of malefics, particularly in an Ashubha-Panchakka state, causes progressively greater adverse effect resulting in total failure, loss of life, wealth, position or desired effects curtailing the good of the moment or the natal chart in question;
- Contrary would be the effect when such Vedha is performed by benefics;
- In case of no perforation, the event yields effects of mixed nature;
- Applying it to a natal chart, the natal nakshatras with their quarters, occupied by the then Grahas, are to consider;
- Quantum of effect, whether good or adverse, would be decided by the dignity and the number of Grahas present on that same line;
- We have used the Chakra many a times for analyzing future aspects of events in India. Some examples from our personal collection will follow;
- It is stated that the Vedha caused by Rahu, Saturn or Jupiter affect the native/country at large, Ketu, the Sun and Venus do the same state-wide while the Moon, Mercury and Mars exhibit its effect confined to a limited area;
- Vedha on the name-nakshatra, *Karma-Aadhana-Vainashika-Saamudayika-Samghatika* nakshatras (majority of those) manifests greater troubles, opposition, change of place or withdrawal of the decision, criticism, inauspiciousness and great loss. It is stated thus:

मृत्युः स्याज्जन्मभे विद्धे कर्मभे क्लेश एव च।

आधानर्क्षे प्रवासः स्याद् विनाशे बन्धुविग्रहः॥

सामुदायिकभेऽनिष्टं हानिः सांघातिके तथा॥

Example-1

In India, on November 08, 2016, 20:30 hrs. the demonetisation of some currency notes was declared. And the then nakshatra-position of Grahas was personally analysed by the author. At the epoch, the position of Grahas was as follows:

Lagna Ardra-I	Sun- Vishakha-I	Moon- Dhanishtha- III	Mars U.Ashadha- III	Mercury- Vishakha- III	Jupiter Hasta-III
Venus Moola-I	Saturn Jyeshtha-II	Rahu P.Phal-I	Ketu- Shatabhisha- III	Gulika Bharani- III	

- We shall check the Vedha with alphabets BHA (Bharata) and E/I (India compatible with Hindi pronunciation). Alphabet Bha (भा) falls under the Vedha with letters Bha, Ji, Khu, Cho, Lai, Ko, Bai and U (OO) respectively belonging to Moola-3, U.Ashadha-4, Shravan-2, Ashwini-3, Bharani-3, Punarvasu-2, Mrigashira-1 and Krittika-3
- There is no Graha in the above quadrants, so the effect will be of mixed nature declining from the desired or expected level of yield;
- As our country is known with two popular names (always consider the most popular one) so we check it from E (ई) also sustaining Vedha with E, Vu, Kai, Ho, Lo, Khai, Ju, Bhi and Ya. These alphabets respectively belonging to Krittika-1, Rohini-4, Punarvasu-1, Pushya-3, Bharani-4, Shravan-3, Abhijit-1, U.Ashadha-2 and Jyeshtha-2;
- There is Saturn, a malefic Jyeshtha-2, so the criticism will be growing gradually arising from the opposition as the rashi Vrishchika happens to be in the 7th house in the chart of our country and located in house 6 in the then-chart;
- Considering the initial letter Bha (भा), Venus is there on this quadrant while Jupiter is in the Vainashika nakshatra (Hasta). It suggests differences on the issue after sometime even among the supporters of the government as stated 'विनाशे बन्धुविग्रहः'. So the decision will not yield fuller desired effects;
- The name of the decision making person starts with Na (Anuradha) has Rahu in its Vainashika, so according to the citation 'देशेना राहुमन्देज्याः', the ruling party will not be able to gain much political benefits of it;
- We know, the proclaimed purpose of demonetization as the action minimizing the black-money and terrorism was not fully achieved;

- On the contrary, it created cash shortage in the country and disruption in the economy causing several deaths of people seeking exchange their banknotes. The move also reduced the industrial production and the GDP growth rate.

Example-2

On the 10th day of November, 1990, some press-persons asked me to assess the fate of the Then- Indian Government as No-Confidence-Motion against Sri V.P. Singh Government was scheduled on the day.

For such as queries, this *Chakra* is highly useful. On the very day, alphabet *Ve* (Rohini-3) was occupied by Mars, so all alphabets falling on the same line (*A, V, Ku, Gha, Na, Chha, Hai, Do, Kho, Jai, Bhu, Dha, Pha, Dhha, Yi, Na*) fall under *Vedha*.

The alphabet itself belonging to the first letter of the name of the PM was under malefic *Vedha*. The eighteenth from Rohini, i.e., *U.Ashadha* nakshatra (*Saamudayika, community affairs*) was occupied by Saturn and Rahu. His natal lagna and moon nakshatras, respectively *Pushya* and *Vishakha*, were occupied by the Sun and Ketu. The Government got only 142 votes while the required number to survive was 262. It was then published in the *Jansatta* newspaper.

Example-3

Let us check the authenticity of the method with our example discussed in the last chapter. We recall, on April 17, 1999, Shri Vajpayee lost the position by a single vote in the Lok-Sabha. On the very day, there was no direct *Vedha* to his name nakshatra (*Krittika-1*) but that was into the clutches of a combust Moon (next day to *Ama*) in *Bharani* and combust Venus in *Rohini*. The *Rajya-nakshatra* (26th), *Ashwini* was occupied by the Sun and debilitated Saturn. Worth to mention, he was defeated by one single vote.

Example-4

Let us see the trustworthiness of the *Chakra* by applying it on the day of the declaration (24.3.2020) of total lockdown in India for 21 days.

Considering India's first alphabet (*I*), the alphabets respectively belonging to *Krittika-1, Rohini-4, Punarvasu-1, Pushya-3, Bharani-4, Shravana-3, Abhijit-1, U.Ashadha-2* and *Jyeshtha-2* are considered.

On that day when the PM declared it to be effective from the next day (25.3.2020), Mars, Saturn and Jupiter were in U. *Ashadha* and Venus in *Bharani-4* causing *Vedha*. This reveals no proper control over the spread of disease. So the lockdown period would call for extension (s) before Mars enters *Shravana*, one of the *Vedha*-causing nakshatra, i.e., April 25.

In the mean time, Venus will enter *Krittika*, the name-nakshatra of our country, inspiring subsequent extensions of the lockdown. This griming situation, showing many ups and downs, will come under control as the Sun and Venus will be leaving *Punarvasu* and *Pushya* somewhere in August and September 2020. As result, today on June 14, 2020, we are confined to home even under Unlock-1 period due to several obstacles in Inter-State-Travel.

Chakra on the Natal Chart

The natal chart alone can reveal some special aspects when the *Shatapada Chakra* is applied to.

- On the basis of the quadrants rising in the lagna and occupied by the natal moon are of primary importance;
- Find out the nakshatras and their quadrants rising in the twelve houses and decide whether *Vedha* occurs to any house or the natal moon;
- The good of the house is curtailed when it happens to be under *Vedha*. That caused to the lagna or the Moon manifests overall deficit to the nativity;
- The loss is greater when the quadrant falls in proximity of the central point of a house ($\text{Bhava-Madhya} \pm 3^\circ$) while away from it, a house gradually produces lesser such effect;
- Each house exactly falls on the tenth quadrant reckoned from the same of the lagna or the Moon;
- The nakshatra in a house also manifests effects according to its other characteristics as indicated earlier and shall be dealt with in a separate chapter here later. Let us understand the method of analysing the Chakra through actual examples. In this context, *Vedha* rejects the maleficence.

Example-5

A male native was born on April 05, 1984, Delhi in Dahnu lagna $29^{\circ}56'$. All the houses are tabulated below:

House	Longitude	Nakshatra, Pada, Letter	House	Longitude	Nakshatra, Pada, Letter
1	08 $29^{\circ}56'$	U.Asha-1, Bhai (भे)	7	02 $29^{\circ}56'$	Punarvasu-3 Ha (ह)
2	09 $29^{\circ}56'$	Dhanistha-2 Gi (गी)	8	03 $29^{\circ}56'$	Shlesha-4 Do (डो)
3	10 $29^{\circ}56'$	P. Bhadra-3 Da (दा)	9	04 $29^{\circ}56'$	U.Phal.-1 Tai (टे)
4	11 $29^{\circ}56'$	Rewati-4 Chi (ची)	10	05 $29^{\circ}56'$	Chitra-2 Po (पो)
5	00 $29^{\circ}56'$	Krittika-1 A (अ)	11	06 $29^{\circ}56'$	Vishakha-3 Tai (तो)
6	01 $29^{\circ}56'$	Mrigashira-2 Vo (वो)	12	07 $29^{\circ}56'$	Jyeshtha-4 Yu (यू)

Grahas [Gulika-Shravana-4 Kho (खो)]					
House	Longitude	Nakshatra, Pada, Letter	House	Longitude	Nakshatra, Pada, Letter
Sun	Rewati-2 do (दो)	Mercury	Ashwini-4 La (ला)	Saturn	Vishakha-1 Ti (ती)
Moon	Krittika-1 A (अ)	Jupiter	P.Asha-2 Dha (धा)	Rahu	Rohini-2 Va (वा)
Mars	Anuradha-1 Na (ना)	Venus	P.Bhadra-4 Di (दी)	Ketu	Anuradha-4 Nai (ने)

- The lagna may sustain true Vedha from Grahas in U. Ashadha-1 Bhai (भे), Jyeshtha-4 Yu (यू), Anuradha-3 Nu (नू), Abhijit-3 Jau (जो), Vishakha-4 Tau (तो), Shlesha-3 Dai (डे), Pushya-1 Hu (हू), Mrigashira-4 Ke (की), Mrigashira-3 Ka (क). However a Graha anywhere in these nakshatras will also cause Vedha;
- There is no true Vedha in the chart. The fifth house and the Moon both in Krittika-1 may seem to be so, but Krittika does not include in the list of the Vedha-Causing ones;
- Since the eleventh house, one of the Upachayas (3, 6, 10, 11), sustains Vedha from Saturn (both in Vishakha) gives rise to

little troubles to his hormones and elder siblings. His source of income may also be disturbed when Saturn transits in Vishakha in Tula rashi;

- It means, all the houses do not yield any solid deficit due to the Chakra, hence are fruitful according to their strength earned from Grahas and their dispositions. Similarly we shall check the same from the Moon also;
- The Moon in Kritika-1 with letter A may cause Vedha to all the letters (V, Ku, Gha, Na, Chha, Hai, Do, Kho, Jai, Bhu, Dha, Pha, Dhha, Yi, Na) falling on the same cross line in the Chakra;
- Letter Na is perforated by Mars in Anuradha-1 and Gulika in Shravana-4; hence the Moon and Mars both fall under Vedha caused by Gulika leading the native to tension-prone nature, troubles due to siblings (Kaaraka Mars) and some deficit to the houses 2, 5, 8 and 12 ruled or occupied by the Moon, Mars and Gulika;
- He sustained bone-fractures on two different occasions during his childhood in his second year (Gulika in house 2) and again in the 24th year (Mars in house 12) and later suffered depression during late twenties. The severity of the adverse remained limited as Mars and the dispositor of Gulika both are well-placed;
- His birth-nakshatra, perforated by Mars and Gulika, may cause hurdles due to his speech, in the family and also for getting higher professional education (house 2);
- The Karma nakshatra (10th U.Phul.) in the 9th house and the Aadhaana (19th U.Ashadha) do not fall under Vedha, so the native will be fortunate and live life free from miseries;
- The Vainashika (Shatabhisha) goes to house 3 causing lack of younger siblings and troubles due to any sibling of the native;
- The Saamghatika (16th Jyeshtha) in house 12, free from Vedha, causes some eye-disorder (uses specs) and the Saamudayika (20th Shravana) is occupied by Gulika showing tendency of less socialization and living away from his greater family;

मृत्युः स्याज्जन्मभे विन्दे कर्मभे क्लेश एव च।

आधानर्क्षे प्रवासः स्याद् विनाशे बन्धुविग्रहः॥

सामुदायिकभेऽनिष्टं हानिः सांघातिके तथा॥

- His spouse or progeny, born with his rashi of the natal moon ruled by Mars (1, 8) or having Marsian effect on their lagna or the Moon, may have differences and be troublesome for the native.

The Ashta-Koota

Out of the *Ashta Koota* (eight coordinates known through nakshatra), seven directly base upon the natal nakshatra. They are:

1. Varna, 2. Vashya, 3. Tara, 4. Yoni, 5. Graha Maitri, 6. Gana, 7. Bhakoota 8. Nadi

The fifth and the seventh ones (*Graha-Maitri & Bhakoota*) are based upon the mutual relation of Rashis and their lords. Each *Koota* points out something special about the native. The following table provides information about the *Ashta Koota*.

1. **Varana** is the reflection of basic potential, inherent qualities to execute tasks, skills and abilities and also the spiritual quest and state of thoughts in a native. Seemingly the four *Varanas* correspond with the four classes of humans, decided on the basis of one's mental as well as physical abilities, in no way, belong to a specific caste. This all is to be checked for success in alliance of any kind and the like-mindedness lengthening the tenure of alliance without strife;

- Natives belonging to a nakshatra included under Brahmana Varna are generally intellectual, somehow philosophical, generous and high-headed; may incline towards philosophical side of life rather than the practical. They can not do much physical hard work, so are tender at body, mind and soul. They possess higher mental capacity, inquisitive to know every thing going into depth, but can not bear any criticism;
- Natives of the Kshatriya Varna are courageous, decisive, aggressive on sufficient logical ground with some lesser quantum of those of the Brahmana Varna;
- Natives pertaining to Vaishya Varna have business sense, professional qualities, wise in money matters and skilled in various arts and crafts;

- The Shudra Varna people are labourious; never refrain from hard work; generally not tired even after a long-term regular physical or mental work.

2. **Vashya:** The word itself means, to be under control. This segment has five varieties of personalities. They are:

(a) *Dwipada* (Manava) or biped, (b) *Chatushpada* (quadruped) (c) *Jalachara* (aquatic creature), (d) *Vanachara* (wild-being), (e) *Keeta* (insect)

- Natives exhibit their tendency to dominate the associate through Vashya;
- Dwipada instils quality of individualistic nature; remain firm on their personal opinion and tend to impose that on every body coming to their contact. They can agree with other's opinion only on logical grounds. Such people are generally discriminative;
- Chatushpada people are ever controlling like a lion and always tend to dominate others. They are controlled by tricks and tacts or only when they come under pressure, greed, self-benefit or fear;
- Jalachara persons are powerful within a limited sphere. They are flexible at mind, selfish up to some extent, highly expressive in an expanded form, can be compatible with different environment;
- Vanachara natives are easy to control, soft-natured so touchy, flexible, sharp and smart, friendly and they fight back only when they are in danger;
- Keeta natives are mysterious-natured; hide themselves from anticipated danger, pseudo-gentlemen, but tend to bring balance with quiet exertion of power.

3. **Tara:** It is arrived at by comparing mutual distance of nakshatras of the two associates. The word means, a star in general. *Tara* can mutually affect health, wealth, well-being and somehow overall destiny. They are nine in number and are orderly known reckoning from the nakshatra under consideration to the same of the associate as follows and result in their namesake.

(a) *Janma* or natal nakshatra (the same nakshatra of both),

Rashi	Lord, Varna Vashya	Nakshatra	Pada-Alphabets 1 2 3 4	Yoni	Gana	Nadi
Mesha	Mars	Ashwini	Chu (चू) Che (चे) Cho (चो) La (ला)	Ashva	Deva	Aadi
	Kshatriya	Bharani	Lee (ली) Loo (लू) Lai (ले) Lo (लो)	Gaja	Manava	Madhaya
	Chatushpada	Krittika	A (अ) 0 0 0	Mesha	Rakshasa	Antya
Vrisha	Venus	Krittika	0 E (इ) 00 (उ) Ai (ए)	Mesha	Rakshasa	Antya
	Vaishya	Rohini	0 (ओ) Va (वा) Vi (वी) Vu (वू)	Sarpa	Manava	Antya
	Chatushpada	Mrigshira	Ve (वे) V0 (वो) 0 0	Sarpa	Deva	Madhaya
Mithuna	Mercury	Mrigshira	0 0 Ka (का) Kee (की)	Sarpa	Deva	Madhaya
	Shudra	Ardra	Ku (कु) Gha (घ) Ng (ङ) Chha (छ)	Swana	Manava	Aadi
	Manava	Punarvasu	Ke (के) Ko (को) Ha (हा) 0	Marjara	Deva	Aadi
Karka	Moon	Punarvasu	0 0 0 Hee (ही)	Marjara	Deva	Aadi
	Brahmana	Pushya	Hoo (हू) Hai (हे) Ho (हो) Da (डा)	Mesha	Deva	Madhaya
	Jalachara	Shlesha	Di (डि) Du (डू) Dai (डे) Do (डो)	Marjara	Rakshasa	Antya
Simha	Sun	Magha	Maa (मा) Mi (मी) Mu (मू) Mai (मे)	Mushaka	Rakshasa	Antya
	Kshatriya	P.Phalguni	Mo (मो) Taa (टा) Ti (टी) Tu (टू)	Mushaka	Manava	Madhaya
	Vanachara	U.Phalguni	Tai (टे) 0 0 0	Gau	Manava	Aadi
Kanya	Mercury	U.Phalguni	0 To (टो) Pa (पा) Pi (पी)	Gau	Manava	Aadi
	Vaishya	Hasta	Poo (पू) Sha (ष) Na (ण) Tha (ठ)	Mahisha	Mahisha	Aadi
	Manava	Chitra	Pai (पे) 5 Po (पो) 0 0	Vyaghra	Mahisha	Madhaya

Rashi	Lord, Varna Vashya	Nakshatra	Pada-Alphabets 1 2 3 4	Yoni	Gana	Nadi
Tula	Venus	Chitra	0 0 Raa (र) Ri (री)	Vyaghra	Rakshasa	Madhaya
	Shudra	Swati	Roo (रू) Rai (रे) Ro (रो) Taa (ता)	Mahisha	Deva	Antya
	Manava	Vishakha	Tee (ती) Too (तू) Tai (ते) 0	Vyaghra	Rakshasa	Antya
Vrishchi.	Mars	Vishakha	0 0 0 To (तो)	Vyaghra	Rakshasa	Antya
	Brahmana	Anuradha	Naa (ना) Nee (नी) Nu (नू) Nai (ने)	Mriga	Deva	Madhaya
	Keeta	Jyeshtha	No (नो) Ya (या) Yi (यी) Yu (यू)	Mriga	Rakshasa	Aadi
Dhanu	Jupiter	Moola	Yai (ये) Yo (यो) Bha (भा) Bhi (भी)	Swana	Rakshasa	Aadi
	Kshatriya	P.Aashadha	Bhu (भू) Dha (धा) Pha (फा) Dha (ढा)	Vanara	Manava	Madhaya
	Manava	U.Aashadha	Bhai (भे) 0 0 0	Nakula	Manava	Antya
Makara	Saturn	U.Aashadha	0 Bho (भो) Jaa (जा) Jee (जी)	Nakula	Manava	Antya
	Vaishya	Shravana	Khi (खि) Khu (खू) Khai (खे) Kho (खो)	Vanara	Deva	Antya
	Jalachara	Dhanishtha	Ga (गा) Gi (गि) 0 0	Simha	Rakshasa	Madhaya
Kumbha	Saturn	Dhanishtha	0 0 Gu (गू) Gai (गे)	Simha	Rakshasa	Madhaya
	Shudra	Shtabhisha	Go (गो) Sa (सा) Si (सी) Su (सू)	Ashva	Rakshasa	Aadi
	Manava	P.Bhadra	Sai (से) So (सो) Da (दा) 0	Simha	Manava	Aadi
Meena	Jupiter	P.Bhadra	0 0 0 Di (दी)	Simha	Manava	Aadi
	Brahmana	U.Bhadra	Du (दु) Tha (ढ) Jha (झ) Na (न) (×)	Gau	Manava	Madhaya
	Jalachara	Rewati	Dai (दे) Do (दो) Cha (च) Chee (ची)	Gaja	Deva	Antya

- (b) *Sampat* or prosperity (2nd from one),
- (c) *Vipat* or calamity (3rd from the one),
- (d) *Kshema* or welfare (4th from the one),
- (e) *Pratyari* or opposing (5th from the one),
- (f) *Sadhako* or worthwhile (6th from the one),
- (g) *Vadha* or destruction (7th from the one),
- (h) *Maitra* or friendly (8th from the one),
- (i) *Ati-Maitra* or bosom friendly (9th from the one)

4. **Yoni:** This, in no way, indicates private part of a female. Actually the biological relationship, mutual affection, attraction, likings, interest and taste are described terming them with fourteen animals. Some of them are mutual friendly, while other are neutral or enemies. They are:

(i) *Ashwa* (horse), (ii) *Gaja* (elephant), (iii) *Mesha* (sheep), (iv) *Sarpa* (serpent), (v) *Shwana* (dog), (vi) *Marjara* (cat), (vii) *Mushaka* (rat), (viii) *Gau* (cow), (ix) *Mahisha* (buffalo), (x) *Vyaghra* (tiger), (xi) *Mriga* (deer), (xii) *Vanara* (monkey), (xiii) *Simha* (lion), (xiv) *Nakula* (mongoose)

Yoni	Deep Enemy	Enemy	Friend	Neutral
Ashwa	Mahisha	...	...	...
Gaja	Simha	...	...	Gau, Marjara
Mesha	Vanara	...	...	...
Sarpa	Nakula	...	...	...
Shwana	Mriga	...	...	...
Marjara	Mushaka	...	...	Gaja, Gau
Mushaka	Marjara	...	...	...
Gau	Vyaghra	Simha	Mahisha, Mriga	Gaja, Marjara
Mahisha	...	...	Mriga, Gau	...
Vyaghra	...	Mriga	...	...
Mriga	...	Vyaghra	Gau, Mahisha	...
Vanara	...	...	...	...
Simha	...	Gau	...	...
Nakula	...	...	...	...

Both partners falling under the same Yoni are very good in terms of mutual motivation and the like-mindedness, while mutual friendly

ones are good. Inimical Yonis give rise to troubles, disagreements and clashes. Here is a table showing their mutual relationship.

5. Gana: The characteristics inherent in a native are reflected by *Gana*. In simple words, outlook towards life and general behaviour, temperament and speech are indicated by this *Koota*. There are three categories labelled as *Deva* (gods), *Manushaya* (humans) and *Rakshasa* (demons).

- The *Deva Gana* instills qualities more spiritual than materialistic. They are gentle, humble, cool, calm and generous;
- *Rakshasa Gana* reflects contrary traits like little wickedness either in thoughts or actions, more materialistic approach, aggressive behavior and anger. They are capable to overpower all and are spiritualistic at times at times only;
- *Manushaya Gana* is a balanced form of the two above.

6-7 Bhakoota and Graha-Maitri: Rashis mutually falling 1-7, 2-12 and 6-8 generate trouble, tussle, confrontation and overall strife. Rashis mutually falling the 5th and 9th are also not much good, but curtails the above traits. Mutual relationship (*Graha-Maitri*) of their lords (rashis under consideration) minimises the evil.

8. Nadi: Incompatible Nadi can alter all good effects of other *Kootas*. Nakshatras falling under the same Nadi are not compatible as they do not earn Psycho-physiological compatibility concluding in total loss of life-force in marital pursuits.

As an exception, the names of a native compared with the same of a friend, locality, colony, staff member, falling under the same *Nadi* are considered favourable to each other.



Other Important Factors

वेधा अदृप्तो अग्निर्विजानन् ऊर्ध्वं गोनां स्वादमा पितूनाम्।
जने न शेव आहूर्यः सन् मध्ये निषघो रण्वो दुरोणे॥

Rigveda 1.69.3

'Vedha, the creator, intelligently engraves the writ of destiny and also knows better the moment of its fructification. He disburses the same at an appropriate point of time like cow do give milk and Agni knows of the state of being of fully prepared food. He makes humans experience the consequences of their deeds by creating such circumstances that suit to the fructification.'

Alliance or Contest

Following is the method to determine suitability and fruitfulness of any alliance like appointment of staff, partnership, marriage, contest between candidates, election, fate of legal suits, etc.

The table below describes the nakshatras, shown in the same column, which mutually perform *Vedha*.

- It is checked with the natal nakshatras. Alternatively one can use the nakshatras known according to the initial letters of their names as exist in the official records only if the natal nakshatras are not known;
- In case, both types of nakshatras are known, always use the same type of names, i.e., natal nakshatras or the name nakshatras of both;
- Combination of two different categories of name-nakshatras is strictly prohibited;
- Letters for deciding the nakashtras is the same as cited for the Shatapada Chakra.

Table: Alliance or Contest (Nakshatras in the same box cause mutual *Vedha*)

Mutual vedha	Ashwini Jyeshtha Rewati	Bharani U.Bhadra Anuradha	Krittika P.Bhadra Vishakha	Rohini Swati Shatabhisha	Mrigashira Chitra Dhanishtha	Ardra Hasta Shravana	Punarvasu U.Phalguni U.Ashadha
	Pushay P.Phal P.Ashadha	Shlesha Magha Moola	Magha Shlesha Rewati	P.Phaluni Pushay U.Bhadra	U.Phalguni Punarvasu P.Bhadra	Hasta Ardra Shatabhisha	Chitra Mrigashira Dhanishtha
	Swati Rohini Shravana	Vishakha Krittika U.Ashadha	Anuradha Krittika P.Ashadha	Jyeshtha Moola Ashwini	Moola Jyeshtha Shlesha	P.Ashadha Pushay Anuradha	U.Ashadha Vishakha Punarvasu
	Shravana Ardra Swati	Dhanishtha Mrigashira Chitra	Sahtabhisha Rohini Hasta	P.Bhadra Krittika U.Phalguni	U.Bhadra Bharani P.Phaluni	Rewati Ashwini Magha	...

- Graha remaining in any of the three nakshtras cause Vedha to all three;
- The native sustaining Vedha from any Graha generally trails behind and may lose the position;
- There would be a neck to neck contest, if both sustain Vedha falling in any nakshatra or belong to the same nakshatra;
- On the day in question, the Moon sustaining Vedha from Rahu, Mars or Saturn or between the Sun and the Moon indicates violence or rampage;
- Mercury and Venus causing mutual Vedha inspire some unexpected results. This method is known as the *Samghatta Chakram*. The name itself means, contest, competition, alliance.

Example-1: We check the authenticity of this method for the day, May 06, 2019, the date of voting in *Amethi*, U.P. (India) where *Sri Rahul Gandhi* and *Mrs. Smriti Irani* were contesting for the Lok Sabha seat. We do not know their natal nakshatras, so use initial alphabets of their names (Ra and S) respectively belonging to *Chitra* and *Shatabhisha*.

On the very day, Mars in *Mrigashira* causes *Vedha* to *Chitra*, pertaining to *Sri Rahul Gandhi's* name, while that of *Mrs. Irani* is free from such adversity.

Venus and Mercury were respectively in *Rewati* and *Jyeshtha* causing mutual Vedha to the *Samghatika* nakshatra (*Ashwini*) of *Mr. Gandhi*. This all reveals defeat in the elections which was true.

Example-2: On the same date, voting in *Rebareli* was held where *Mrs. Sonia Gandhi* and *Sri Dinesh Pratap Singh* were the principal contestants both belonging to *P.Bhadra* (So and Di) respectively to the second and the fourth quadrants. So it would be an interesting example.

- In such as cases, the Vedha is to be considered with the relevant quadrants of the nakshatra. Remember, the first and the fourth, and the second and the third quarters, mutually cause Vedha;
- There is no mutual Vedha with their names, but *Sri Dinesh Pratap Singh* himself sustains Vedha from the Moon in *Krittika-4*;
- A close contest ensues as they both belongs to the same nakshatra;

- The Karma nakshatra (Punarvasu for both) is occupied by Rahu and the Vainashika (Moola) is perforated by Jupiter in Jyeshtha-4 apparently causing deficit to Sri Dinesh Singh as he sustains Vedha from Kritika-4;
- So the chances to win for Mrs. Gandhi look brighter with a considerable loss to the margin of victory;
- In 2014 elections, she defeated the BJP candidate by a margin of 3, 52, 713 votes. In these elections, the margin was shrunked to 1, 67, 178 votes only. And it was when two major opposite parties SP and BSP had supported her for this seat.

Example-3: Sri Ravi Shankar Prasad, for the first time, has won the Patna Sahib Lok Sabha Seat in Bihar by a margin of about 2, 75000 votes against Sri Shatrughana Sinha. Mr. Sinha was holding the position for last two terms. Date of voting was May 19, 2019. Their names respectively belong to Chitra-3 (Ra) and Shatabhisha-2 (Sa).

There was no Vedha to Chitra, while Shatabhisha was perforated by Mars in Ardra causing Vedha to Hasta, one of the Shatabhisha group;

Mars located in Ardra also performs Vedha to Mr. Sinha's Karma nakshatra (Ardra);

His Vainashika (Jyeshtha) is occupied by Jupiter, so falls under Vedha indicating loss of his position.

Example-4: On the same pattern, you can assess the fate on the date of hearing in courts and also of an ongoing war. Let us check it with reference to the Indo-Pakistani war in 1971. It was the one of the shortest war in history that lasted for only 13 days from December 03 to December 16, 1971 by signing the Instrument of Surrender in Dhaka. Pakistan (Pa) belongs to U.Phalguni-3 while India (E/I) to Kritika-2.

On the day, U.Phalguni-3 sustains severe Vedha from Mars in P.Bhara-3 putting Pakistan in a state of greater loss as there is Vedha. The same is of comparatively lesser severity to Kritika;

The Moon in Anuradha-4 also causes Vedha to Indian alphabet I, so the brutality in war is certain;

Pakistan's Samghatika (Rewati) is tormented through Vedha by Mercury and Jupiter in Jyeshtha, the Saamudayika (Bharani) by the

Moon in *Anuradha*, the *Vainashika* (*Ardra*) by Rahu in *Shravana*, the *Aadhana* (*Krittika*) by Mars in *P.Bhadra* and the *Karma* (*U.Ashadha*) by Venus in the same nakshatra. Thus Pakistan's all six sensitive nakshatras sustain *Vedha* causing a shameful defeat with huge loss. We remember that about 90000 army personnel of Pakistan surrendered before the Indian forces.

Moon from the Lagna

- This method is similarly applicable to the natal as well as the Prashna chart;
- Simply count from the nakshatra in lagna until you arrive at the natal nakshatra;
- Divide the number by 3;
- The remainder 1 indicates high favour from destiny, 2 indicates sufferings, troubles or diseases while remainder 3 or 0 inspires greater loss and failures, even if, a native is highly skilled and diligent.

Awastha (State of being) of the Moon

- One nakshatra consists of 800' of arc and its one-twelfth equals 01°06'40". Thus twelve Awasthas in a given nakshatra elapse;
- Each Awastha at birth or the moment of action and in Prashana provides some specific clue for a native;
- The first Awastha starts as the Moon enters a nakshatra and the twelfth Awastha is over with the end of the nakshatra;
- A simple table below would help you for deciding the present Awastha of the Moon;
- In this connection, the order of Awasthas changes according to the serial number of natal moon rashi. It means, the cited order of Awasthas is applicable when the Moon remains in Mesha rashi only. So these operate from the 2nd onward for Vrishha rashi, from the 3rd for Mithuna rashi natives and so on.

Awastha of the Moon in a Nakshatra

No.	Ends at	Citation	Effect
1	01°06'40"	स्थानात् प्रवासः	Change in position, shift, stepping backward
2	02°13'20"	नृपकार्यकारी	Working for the government, favor from the king
3	03°20'00"	प्राणात्ययो दासकृत्	Severe loss caused by sub-ordinates, staff
4	04°26'40"	सम्पदः	Prosperity
5	05°33'20"	वंशाधिकः	Exalted within the family
6	06°40'00"	रोगयुतः	Physical disorder, trauma
7	07°46'40"	सभास्थः	In an assembly, respect and honour
8	08°53'20"	भीतिः	Terror, fear, depression
9	10°00'00"	क्षुब्धायुतः	Lust, greed, unfulfilled ambitions
10	11°06'40"	भोगी कन्यानुरक्तश्च	Luxuries, love affair, help from the opposite gender
11	12°13'20"	श्रेष्ठभोगानुरागवान्	Generous, all comforts
12	13°20'00"	मृष्टाशनम्	Peaceful and comfortable

Endling of Nakshatras

Longitude S ° '	Nakshatra (of Moon)	Longitude S ° '	Nakshatra (of Moon)
00 13 20	1. Ashwini	06 20 00	15. Swati
00 26 40	2. Bharani	06 03 20	16. Vishakha
01 10 00	3. Kritika	06 16 40	17. Anuradha
01 23 20	4. Rohini	08 00 00	18. Jyeshtha
02 06 40	5. Mrigshira	08 13 20	19. Moola
02 20 00	6. Ardra	08 26 40	20. P.Aashadha
03 03 20	7. Punarvasu	09 10 00	21. U.Aashadha
03 16 40	8. Pushya	09 23 20	22. Shravana
04 00 00	9. Shlesha	10 06 40	23. Dhanishtha
04 13 20	10. Magha	10 20 00	24. Shatbhisha
04 26 40	11. P.Phalguni	11 03 20	25. P.Bhadra
05 10 00	12. U.Phalguni	11 16 40	26. U.Bhadra
05 23 20	13. Hasta	12 00 00	27. Rewati
06 06 40	14. Chitra		

Example-5: Someone's natal moon is $02\ 11^{\circ}23'$, thus falls in *Ardra nakshatra* that starts at longitude of the Moon at $02\ 06^{\circ}40'$. Hence the elapsed portion of *Ardra* is $(02\ 11^{\circ}23' - 02\ 06^{\circ}40')$ $04^{\circ}43'$ falling within the fifth Awastha from the 3rd as the native is born with the Moon in Mithuna (no. 3). It manifests his respectable position in assemblies or he is subjected to organise assemblies, meetings or gatherings grabbing a key-position over there and that is true.

Example-6: Another native born in *Mragashira* with the Moon $02\ 00^{\circ}38'48''$ falling within the seventh Awastha reckoned from the third, i.e., 9th in the cited order causing greed, uncontrolled ambitions and lust for huge money that is again true.

Example-7: This native is born with the Moon $10\ 22^{\circ}10'52''$ in P.Bhadra, hence remaining $(10\ 22^{\circ}21' - 10\ 20^{\circ}00' = 02^{\circ}21')$ in the third Awastha from no. 11, i.e., first giving rise of migration from his natal city. And he was initially settled in his native city, but after failures, he had to shift elsewhere.

Example-8: This native born with the Moon in *Vrisha* $07^{\circ}46'$ (*Krittika-4*). The nakshatra extends from at $00\ 26^{\circ}40'$ to $01\ 10^{\circ}00'$, so $11^{\circ}06'$ are elapsed in *Krittika* that happens to be the 11th in the table above suggesting possibilities of enjoyments of position and marriage by choice. The native married a girl of his own choice and enjoying the highest legislative position at state level.

Suitability of an Employee

Whenever an employer desires to employ someone or vice versa, and wish to know the mutual suitability with the employer and the employee, the following method decides the fate of both. For this, one should check the effect on the basis of natal nakshatras as well as their nakshatras decided on the basis of their popular names. In this context, *Abhijit* includes among the nakshatras. From the employer's nakshatra, a candidate's nakshatra falling within:

Nakshatras 1 to 7: hard worker, honest and caring;

Nakshatras 8 to 14: not suitable for the position, careless and clever;

Nakshatras 15 to 21: highly suitable, generative profits and responsible;

Nakshatras 22-28- the candidature is rejectionable outrightly.

Day of Oath

The day naskshatra on the day of the swearing in ceremony of a ruler like Prime Minister, Minister, Army chief, etc., decides the fate of their term. This method is known as the *Simhasana Chakram* as follows:

Nadi 1	Nadi 2	Nadi 3	Nadi 4	Nadi 5
<i>Simhasana</i>	<i>Simha</i>	<i>Patta</i>	<i>Aasana</i>	<i>Aadhar</i>
Mrigashira	Rohini	Krittika	Bharani	Ashwini
...	Ardra	Punarvasu	Pushya	Shlesha
Chitra	Hasta	U.Phal	P.Phal.	Magha
...	Swati	Vishakha	Anuradha	Jyeshtha
Dhanishtha	Shravana	U.Asha	P.Asha,	Moola
...	Saatabhisha	P.Bhadra	U.Bhadra	Rewati

- At the moment of ceremony, absence of any malefic and presence of benefic particularly of Jupiter (direct) in any nakshatra of the Nadi ensures successful term with good administrative skill mostly unopposed and unchallenged, free from criticism, making good decisions finally earning faith of the voters and the supporters;
- Above effect is enhanced when several Grahas in praised dispositions occupy the nakshatras of the Nadi;
- Malefic (s) or weakly disposed Grahas in any Nadi-nakshatras cause troubles, untimely loss of the position, up-roaring opposition, trapping of the one into crooked activities of the opposition, dishonour, loss of associates or faith of subjects and media, derogating reputation of the country finally concluding in failures on internal as well as external affairs;
- Swearing in any nakshatra of the Aadhar Nadi, the ruler is likely to lose his position soon;
- In Aasana Nadi nakshatras, good and welfare of subjects and better harmony with the opposition is earned;
- In the Patta nakshatras, the premier completes his full term free from hurdles without altering policies of the preceding one;
- In the nakshatras of Simha Nadi, the man enhances reputation, initiates plans for welfare, courageous, makes daring decisions without caring of quick criticism;

- But in the Simhasana Nadi, the one may turn towards autocratic disposition likely to turn into a sort of dictatorship;
- Remember, presence of malefics always enhances troubles and the negative traits of the Nadi while benefics dilute the same rather enhance the good;
- Rashi position of the Grahas in Shubha Panchaka boosts up the positivity. Now we shall apply it to some actual examples.

Example-9: *Sri Atal Behari Vajpayee* was sworn in on May 16, 1996 as the PM of India, but had to resign after 13 days. On that day, the Moon was in *Bharani* existing in the *Aasana Nadi* associated with Mars. Saturn in *U.Bhadra* also exists in the *Aasana Nadi* causing greater deficit to his position. Jupiter (R) being in the *Aasana Nadi* could not provide any help to survive. It is said:

आसने च यदा सौरिर्युद्धे भंगप्रदो भवेत्।

शनिराहवर्कमाहेया यदा चन्द्रर्क्षसंयुता।

यस्यासनगता एते तदा तस्य क्षयंकराः॥

'Saturn in Aasana Nadi causes defeat. And any of Saturn, Rahu, Mars or the Sun in this Nadi gives rise to loss of the position.'

Example-10: *Sri Kamal Nath* was sworn in on December 17, 2018 as the CM of *Madhya Pradesh* (India). He had to resign on March 23, 2020. At the time of his oath ceremony, the Moon in *Rewati* and the Sun in *Moola* both are in *Aadhar Nadi* nakshatras causing loss of the position. The Sun was associated with Saturn in *P.Ashadha* (*Aasana*) having Mars in the same Nadi (*P.Bhadra*). Thus the Sun sustains greater adverse effect finally concluding with sudden end of his term well before the stipulated period.

Example-11: On May 26, 2014, *Sri Narendra Modi's* swearing in ceremony (18:13 hrs.) was held in *Bharani* (*Aasana*). It has the Moon in *Simha* navamsha. Venus in *Ashwini* (*Aadhar*), Sun (*Rohini*) and Mars (*Hasta*) in *Simha Nadi*, Mercury (*Mrigashira*) in *Simhasana Nadi*, Jupiter (*Punarvasu*) associated with Mercury and exalted Saturn (*Vishakha*) in *Patta Nadi*, all give rise to the auspiciousness and stability of the rule. Rahu and Ketu (respectively in *Chitra* and *Ashwini*,) remain in the *Aadhar* and *Simhasana Nadis*. The dispositor of Ketu (Mars) was in *Hasta* (*Simha Nadi*) with the

Sun in the same Nadi, while Rahu locates in *Chitra (Simhasana)* along with an exalted Saturn.

All combined resulted in stability of the government with some disturbances and opposition as malefics are there in some Nadis. The man was criticised on some certain decisions and encountered once a No Confidence Motion, but remained intact.

Again on May 30, 2019 (around 19 hrs.), the Moon was in *Rewati (Aadhar)* with Venus along with Jupiter in Meena navamasha in the same *Nadi*. His rashi lord Mars in *Simha Nadi (Ardra)*, Vargottama Sun in *Simha Nadi*, Mercury in *Simhasana Nadi*, Venus in *Aasana Nadi*, all combined ensures full support from his ministers for looking into the matters of great concern and an unconquerable status as well. Rahu's dispositer (combust Mercury) in house 7 and retrograde Jupiter respectively in lagna along with two malefics in house 8 may cause some loss of associates.



Profession through Nakshatras

येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः।

तन्मे भूयो भवतु मा कनीयोऽग्ने सातघ्नो देवान्हविषा नि वेध॥

Atharvaveda 3.15.5

'Through occupation or trade suitable to my natural skill and capability of investment, I aspire to gain recognition and money with profit that leads me to prosperity and well-being. May never be the gain less for me. O Agni! Please by virtue of my Havisha (holy offerings), drive away those who, by their fowl tricks, may cause losses to me.'

Classics provide ample description of significance of nakshatras highly useful for deciding the area of work and interest of a native. Nakshatra happening to be in houses 1, 2, 4, 5, 9, 10 and 11, and that from the natal moon indicate the field of such endeavor. Assimilation of significance of above nakshatras may provide a trustworthy clue to one's profession, etc.

In this context, the appearance, the ruling deity, the numbers of prominent stars of nakshatras are important to consider. Nakshatras signify the following domains:

1. **Ashwini-** All sort of vehicles, automobile areas, horse-riding, horse-racing, horse-training or keeping, sports, transport, herbs, gardening, botanical areas, pharma industry, renovation, repair, treatment, laying foundations of buildings or educating people at zero ground level, machinery, jewellers, flag-bearing, healing and consultancy occupations, armed forces, physicians, medicines, medical research, job in private or public sectors, advertising, acting, drama, daring, big traders, beauticians, plastic surgery, celebrities, public figures and the like.

2. **Bharani**- Stockists, banking, retainers, blood-bank, flesh-trade, surgery, adventurous activities, black-marketing, criminal acts, forgery, adulteration, food-grains, general stores, whole-sale trading, amusements, toys, gynaecology, work pertaining to children or child-birth, cremation ground, fertility, armoury, postmortem, mortuary, coffins, trade of funeral items, record of birth and death, tobacco, tea or coffee, cooking, catering, hotels, motels, slaughter-houses, veterinary, fire-brigade, fire-extinguishers, stunts, fuel, photography, film-making, secret agencies, detectives, management of calamities, micro-biology, seeding and fertilising activities, social work for oppressed ones, hunting, encounter and the like.
3. **Krittika**- Surgery, medical profession, beautifying, designing, singing, musical instruments, public performance, cutting, furnishing, peeling, carpenters, iron-smiths, gold-smiths, diamond and gem industry, fire-works, fire-brigade, brick-fields, boilers, big industries, electricity, fuel, flowers, perfumes, aroma of herbs, finance, banking, printing, meal-making and supply, canteens, flammable items, Yajna, bank-note-press or currency-exchange, Mantras, occult fields, writing, teaching technical subjects, hair removal, dentists, pottery, pundits, astrologers, chartered accountancy, budget, estimate, compiling calender (Panchanga), critics, law field, judge, knife and tools, fencing, chemicals, glass, police, forces, analysing, investigation, explosives, orphanage, rehabilitation of addicts, preaching, spiritual fields, archery, tailors, vaccination, solar energy, rituals, cooking, utensils, metal-furnace and other like fields.
4. **Rohini**- Ceramic tiles, stone, mountaineering, driving, racing, war-field, athletes, carts, vehicles, tanks, pilot, shop-keeping, merchants, administration, business, Yoga, fitness activities, travel-agency, ticketing, animals, live stock, water-creatures, sea-food, food- industry, training of certain disciplines, farming, agro-products, dairy-food, herbs, music, art, botany, fashion-fields, cosmetics, special therapy, interior decoration, architect, tourism, shipping, courier services, packaging, manufacturing of class-utilities, digging, swimming, outlets on high-ways, cab-service, real-estate, stone-mines, auto-parts and other allied fields.

5. **Mrigashira-** Perfumes, Fashionable items, outfits, pearls, water-products, water-supply, flowers, fruits, wild animals and pets, zoo, painting, writing, fine arts, drama, ambassadors, publication, garment-fabricating, sales, advertising, publicity, farming and gardening, forestry, real-estate developers, map and navigation, commentator, astrology, precious gems, wine, intoxicating items, music, clerk, data-keeping, sexology, sex-trading, tribal fields, birds and animals, acting, drama, event-management, courier service, post office, cargo, mediation, pundit, food grains, jungle-products and other alike fields.
6. **Ardra-** Mantras, astrology, magic, imitation, writing, teaching, administration, medicines, herbs, medical and para-medical-treatment, remedial measures, judge, magistrate, officer with authority to punish, police, army, law and order, premiership, hospital supply, gas, surgical, aircrafts, pollution control, life-saving and pacifying acts, computer, electronics, softwares, sound and speech, languages, weapons, photography, relation with film industry, computer games and apps, manual labour, research, calculation, drafting, science, philosophy, ancient fields and scriptures, profound thinkers, mind-sports, chemical-fertiliser-pharmaceutical fields, nuclear power, eye-glasses, brain-specialists, handling poisonous items, physiotherapy, investigation, spying, X-ray, food-processing, drug-dealing, politics, snipers, terminators, radio-chemo-therapy and allied areas.
7. **Punarvasu-** food industry, edible oils and other items, acting, painting, technical fields, trading, job of any kind, handicrafts, travel and tourism, astrology or the like, recycling, civil construction, transport, pundit, Guru, advocate, import-export, history, antique-trade, farming, daily-wages, communication-radio-television fields, show-business, courier-postal-news services, home-delivery, caring religious places, utility-service, maintenance services, space or satellite areas, fashion-show, art and gimmicks, funs, rehabilitation activities and other similar domains.
8. **Pushya-** all food-grains, all type of drinks, water-related fields, water-purifiers, swimming, diving, holistic rituals,

spiritual preaching, monks, leadership, kingship, consultancy, catering, Guru, priests, psychology, human behaviour, managing charitable institutions, hosting profession, rivers and lakes, wells, sea, child-care, all sort of business, real-estate, agency, farming, trading of food-items, sugar and allied products, forests, organising religious activities or Yajna, etc., creative fields or work and other allied fields.

9. **Shlesha-** imitation, of realones, fields dealing with poisons or similar chemicals, study of reptiles, cigarettes, alcohol, mines and minerals, drugs, manipulation, forgery, pick-pocketing, thuggery, pornography, politics, law, prostitution, snake-charming, pet-care, secret services, law-fields, brokers, physical Yoga, medicines, hypnotism, Tantra, sports, false or imaginary sectors, all sort of medical treatment, food-grains, vegetables and fruits, extract of plants and trees, wild animals, adventures, cult leadership, horse-trading in politics, black-marketing, illegal import, etc., and counselling, etc.
10. **Magha-** administration, bureaucracy, highly authoritative position, law, courts, referee, politics, history, library, assembly, auditoriums, museums, occult fields, ancient domain of knowledge or dealing in antiques, archeology, research, monuments, drama, parental field of work, mountains, financial service, banking, go-downs, warehouses, stockist, business of any kind, whistle-blowing against the opposite gender, reforming, social awareness, public-interest, social service, investment advisor, share-broker, mediation, arbitration, record and evidence keeping, flesh-trade, non-vegetarian food, adventures, urbanising of villages, city-planning and the like.
11. **Purva Phalguni-** mimicry, acting, dancing, singing, music, fine arts, handicrafts, earning due to one's celebrated position, cotton, cotton fabrics, salt, spices, honey, oil of all kind, schools, training boys and girls, marshal arts, entertainment, beauty-improvement, plastic surgery, female-utilities, gemstones, photography, art-gallery, event-management, teaching, general management, interior decorators, child-birth and marriage ceremonies, all type of doctors, engineers, biology, incense, wool, silk, secretarial and law fields and other similar areas.

12. **Uttara Phalguni-** government job, refineries, charitable institutions, scholarly disposition, research, creative art, politics, music and drama, sports, underworld, diplomatic position, banking, advisory, consultancy, entertainment, religious bodies, social work, patriotic activities, sweets, quality food grains, working for the ruler, informer and any field of work where one's ambition fulfils.
13. **Hasta-** trading, food-grains, eatables, big vehicles, elephant-training, manufacturing of vehicles, art and craft, any field of dexterity of hand-skill, gymnastics, circus, writing of fictions, scholarly jobs, utility items, publishing, printing, advertisement, stage magic, pick-pocketing, packaging, stock dealing, casino, toys, paper production or trade, accountancy, gambling, shop-keeping, clerk, banking, typist, document drafting, sports, medical fields, physiotherapy, textiles, tarot, palmistry, beautician, hair-dressing, pottery, interior decoration, comedy, news reading, comparing T.V, shows, forgery, robbing, pilots or drivers and the like.
14. **Chitra-** Jewels, precious gems, colours, paints, dye, ornaments, writing, authorship, fine cloth, garments, music, singing, musical instruments, teaching of fine-arts, mathematical calculations, astrology, data banking, engineering, construction of building-roads, etc., surgery, association with operation theaters, acting, market of food grains or food items for class, sculptors, designing, fabricating, publicity, fashion fields, cosmetics, photography, imaging, composing, oration, comparing telecasts, business expertise, jewellery designing, Vaastu, Fengshui, machineries, painting, screenplay writing, novel-writing, art direction, theatre, performance of all kind, herbs, knitting, trader of quality food grains and other similar areas.
15. **Swati-** birds, animals, Carts carried by animals, works based on air pressure like roller mill, air conditioners, coolers, tires for motors, pest-control, Aata-chakki, aircrafts, deer, horses, merchants, food grains heavy to digest like whole beans, black gram etc., wholesale traders of grains, trading in any field, work for hermits-sadhus, stock markets, diving from height, sports, Yoga, healing, singing, music, acting, research, invention,

- technical areas, Government-related fields, aeronautical fields, aircrafts, civil aviation, transportation, areas involving speech, software, hardwares, kites, adventure sports, education, law, politics, trade union, etc., diplomatic jobs and the like.
16. **Vishakha-** flowers, fruits, organic consumables, markets of cotton, seeds, black gram, horse gram, sesame seeds, mustard, all oily seeds, oil, peas, etc., cloth, greenery, alcohol and liquor, fashion modelling, acting, speech related fields, politics, band party, sports, ideological training or teaching, religious fields, fields observing dress-code, criticism, secret activities, custom and immigration, department of police or guards, prostitution, militancy, agitation, medical fields, etc.
 17. **Anuradha-** Politics, unions, working for or blindly following preachers, headmanship in a society or committee, travelling, areas of greater concern, winter corps, fondness of vehicles, body-building, hypnotism, mystique fields, occult fields, astrology, astronomy, spies, night duty jobs, photography, X-ray, music, art, industries, counselling, factory, mathematics, statistics, mines, foreign affairs, group-work and accumulating money by unfair means.
 18. **Jyeshtha-** Armed forces, autocracy, tricks, connection with famous wealthy families, authority, rule, official rank, reporting news, radio-television, show-business, acting, orating, fire-man, fire-works, magic, occultism, detective-jobs, politics, bureaucratic areas, naval fields, forests, sports, telecommunication, traffic control, radar, surgery, airport, hospitals, forts, old age homes and the like.
 19. **Moola-** medicines, medical fields, dentistry, drugs, healing disciplines, psycho-therapy, minister, preaching, police, army, investigation, law, astronomy, public address, herbs, roots, vegetables, fruits, animals, animal's body-parts, wrestling, body-guard, tantra, physics, nuclear physics, surgery, transplantation of limbs, horticulture, fertilisers, equipments, cloning, acting, online activities, mines, petroleum, natural gas, destructive activities, geology, etc.
 20. **Purva Ashadha-** Over-seas affairs, sea voyage, ships, navy, water and water borne items, pearls, sea-shells, coral, sea-food,

flowers, public works departments, construction of bridges, fly-over, roads, boatmen, fishermen, shipping, professional teacher-preacher-motivator, writing, poetry, art, painting, liquids, refineries, war-field, sport-field, weapon, costume, fashion, herbs, civil aviation, etc.

21. **Uttara Ashadha-** minister, wrestling, competition, sports, body building, pet animals, horses, elephants, pilgrims, mandir, botany, vehicles, transportation, religion, army, man power, big organizations, heavy machines used in construction, astrology, law, psychology, religious places, swords, competition, teacher, guarding, hunting, construction, politics, medical areas, herbs, etc.
22. **Shravana--** Self-styled religious preaching, teaching, university, translation, script-writing, interpretation, narration, comedy, music, recording, telecommunication, ancient history, classical studies, corporations, broadcast, counselling, psycho-analysis, travel-agency, transport, hotels, hospitals, clubs, thuggery, efficient workmanship, courage, adventure, big business, mediators, religious places, religious orators, air-force, holistic fields, government office, defence and the like .
23. **Dhanishtha-** Money-lending, currency-exchange, finance, wealth, business, pacification, public work, law field, management, entertainment, band-party, gems, precious metals, sports, forces, science, computer-profession, astrology, surgery, medicines, multiple tasks, technology and other similar areas.
24. **Shatabhisha-** medical fields, X-ray, pathology, Fishing, diving, swimming, laundry, dry-cleaning, water animals, pigs, alcohol trade, zoo, bird-affairs, jail, police, fortune telling, earth-quakes, disaster-management, electricity, celestial fields, astronomy, astronauts, aeronautics, film and television, science, photography, fiction writing, herbology, alcohol, drugs, waste-management, prostitution, biking, motor-race, automobiles fields, sports, Yoga and other allied fields.
25. **Purva Bhadrapada-** Sheep and goats, area involving violence, criticism of religions, smuggling, communities with higher aggression, invasion, small-level-trades, plastic, Yoga and meditation, petroleum and its allied areas, equipments for

physically challenged, cycles and two-wheelers, motor-sports, etc.

26. **Uttara Bhadrapada-** charitable institutions, religious rites, joint families, food industry, eatables, chewing items, charitable motels (*Dharmshala*) administration, food grains, hair-dressing, hair-wigs, association with funeral or dead bodies, autopsy, surgery, medicines, weapons, occultism, leather, police and allied fields, metals, toxic substance, fire, flammables, high temperature, ecology, pharmacy, Yoga-meditation, various therapies, Tantra and Mantra, poetry, literature, life-style improvement, clerk, night watchmanship, history, library and other similar areas.
27. **Rewati-** fruits and flowers, water, edible salt, gems, conch shells, pearls, creatures of water, fragrance and perfumes, boats, navy, merchants in oceans or over-seas, harbors, creative art, clerk, linguistics, illustration, magic, watches, calendars, ephemeris, astrology, gems, hospitality, orphanage, traffic-control, religious institutions, road-safety, driving, railways, public construction, monasteries, stations, clock-towers, etc.

Example-1: following is the description of a celebrated film actor, singer and public performer also involved in advertisement industry.

H1- Dhanishtha, H4- Krittika, H5- Mrigashira, H9-Chitra, H10-Vishakha, H11- Moola, 10th lord Mars-Hasta, Natal moon- Swati Nakshatras in houses 1, 4, 5, 9 and 11 and the natal moon clearly relate to acting, public performance, advertising ventures, etc.

Nakshatra in house 10 mainly indicates medicines and the native initially remained in this field before entering the Cine-world.

The 10th lord in Hasta nakshatra fairly relate with T.V. shows and stage performance. The native is successfully hosting a popular T.V. show for last 20 years.

Example-2: this native is a competent advocate. There is Vishakha in house 1 pointing towards the field basically pertaining to speech. In house 10 (Shlesha), house 11 (P.Phal.), house 4 (Dhanishtha), house 9 (Punarvasu) and the natal moon (Ardra), all inspire possibility to get involved in the law-field requiring speech with aggression. So the native selects the most corresponding area of work as indicated by above nakshatras.

Example-3: below are the details of a native who runs a factory for manufacturing extract of wild plants used in intoxicating objects and enjoys prime status in this arena.

The Moon and the 4th house (both in Mrigashira) suggest the same business, while the 9th house (Anuradha) points out working in or running factories.

House 5 (Pushya), house 9 (Anuradha), house 10 (Moola), house 11 (U.Asha.), all relate to herbs, and lagna (U.Bhadra) goes with chewing utilities, which is true.

Example-4: data below belongs to a native working in a petroleum company in India at a senior position. Lagna (Vishakha), natal moon, the 10th lord (U.Bhadra), house 5 (P.Bhadra), house 10 (Shlesha), house 11 (P.Phal.), all go with oil, petroleum products, mines and highly flammable objects.

And house 4 (Shravana) and house 9 (Punarvasu), both show job in a government department dealing with utility services.

Example-5: here is data of a teacher, author, consultant and knower of Vedic literature. Nakshtras belonging to the relevant factors reveal thus:

Lagna (Pushya) indicates holistic and ritualistic activities, while the Moon (Ardra) involves him in Mantra, teaching, writing and astrology.

House 9 (U.Bhadra), the 10th lord (Anuradha), house 5 (Anuradha), House 4 (Chitra), all make him involved in Mantra, occult fields, astrology and astronomy.

House 10 (Ashwini) shows job and consultancy, while, house 11 (Krittika) inspires writing and teaching. The native is a consultant astrologer, author of many books on the subject and remained in teaching profession for more than 22 years.



Miscellaneous Factors

यो रघस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः।
युक्तग्राव्णो योजविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः॥

Rigveda 2.12.6

'He is the astrologer of merits (Indra) who pays fuller attention to a rich (Radhrasya) or the poor (Krishasya), to the learned one (Brahmanah) or a layman (Adhamanasya). And the one who regularly keeps obtaining the essence of the Shastra (Yukta-Gravno) with his balanced mind and exhibits proper attention without any carelessness (Sushiprah) in his practice. Through his proper guidance, he protects (Avita) people from likely adversities and also hands over the knowledge to the descendants (Suta Somasya).'

Nakshatra-Meteorology

For peeping into the possibilities of rains during the following season, several observation-points are stated by seers and sages. This area of mundane concern has been discussed with prerequisite details in our other book, *Essentials of Mudane Astrology*. Here we shall remain confined to nakshatras only particularly with the assessment of rains.

No proper rains even in rainy seasons

- When Mars transits in Rohini, Ardra, U.Phलगुनि, Swati, P.Ashadha and U.Ashadha;
- Mars, Mercury and Saturn (any two) are advanced, in terms of nakshatras, from Venus;
- Jupiter and Moon in the 14th nakshatra from Venus;

- Several Grahās or Jupiter alone in the 14th nakshatra from the Sun;
- Mars or Mercury is advanced from the Sun;
- Venus in Magha and P.Phalguni;
- In the Shravan month, Swati remains at the time of sunset;

Following dispositions disburse proper rains

- Moon in watery rashi with Saturn and/or Mars in the 14th or the 19th nakshatra;
- Moon and Venus mutually in the 14th nakshatra;
- Moon and Venus in the same nakshatra particularly in the same quadrant;
- Venus in a watery sign having Saturn in the 10th or the 19th nakshatra or moon in the 4th nakshatra;
- Venus advanced from the Sun;
- From Saturn, Mercury in the 14th in relation with Venus;
- Saturn and Moon in mutual 14, 10 or 19 nakshatras;
- Several Grahās in nakshatras Ardra, Punarvasu, Pushya, Shlesha, Magha, P.Phalguni, U.Phalguni, Hasta, Chitra and Swati;
- Rains ensue on the day when Mercury becomes retrograde, direct, combust or out of combustion;
- In the months Chaitra or Shravana, Venus being combust or Mercury being risen causes snowfall in hill-areas and hail-storms in plains

On the Samkranti-Day

- In any month, Samkranti of the Sun happening in the following nakshatras manifests:
 - (i) Heavy rains in Krittika, Rohini, Mrigashira, Ardra, Punarvasu, Pushya, Shlesha;
 - (ii) Dark clouds only in nakshatras Magha, P.Phal. U.Phal, Hasta, Chitra;
 - (iii) Rains in nakshatras Swati, Vishakha, Anuradha;
 - (iv) No rains even with dark clouds in nakshatras Jyeshtha, Moola, P.Ashadha, U.Ashadha, Abhijit;

- (v) Proper rains in nakshatras Shravana, Dhanishtha, Shtabhihsa, P.Bhadra, U.Bhadra, Rewati;
- (vi) Sun in any of its own nakshatras causes storms, no rains;
- (vii) Moon in any of its nakshatras manifests no rains;
- (viii) The Sun and the Moon in any of the nakshatras owned by the Moon or the Sun alone disburse proper rains. Rulership over the nakshatras is as follows:

Nakshatras ruled by the Moon: Kritika, Rohini, Mrigashira, Ardra, Punarvasu, Pushya, Shlesha, Magha, P.Ashadha, U.Ashadha, Abhijit, Shravana, P.Bhadra, U.Bhadra, Rewati (total 11)

Nakshatras ruled by the Sun: Ashwini, Bharani, P.Phal. U.Phal. Hasta, Chita, Swati, Vishakha, Anuradha, Jyeshtha, Moola, Dhanishtha, Shatbhisha

It is there in the classics:

कृत्तिकादि त्रयं चैवमारुद्रात्पंचभिः सह ।

पूर्वाषाढाचतुष्कं चपूर्वाभाद्रपदान्तिमे ।।

इत्येवं चन्द्रनक्षत्रं शेषं सूर्यस्य उच्यते ।

सूर्ये सूर्ये भवेद् वायुः चन्द्रे चन्द्रे न वर्षति ।

चन्द्रसूर्यसमायोगस्तदा वर्षति माघवः ।।

- On the Samkranti day, the Sun and the Moon both in female nakshatras produce clouds only (no rains) during the following solar month;
- Both in eunuch nakshatras cause wind so no rains;
- Both remaining in male nakshatras may yield greater imbalanced distribution of rains after the onset of monsoon while a little rains during other months;
- One in a male and other in a female nakshatra give rise to rains. Gender of the nakshatras is mentioned in the table given in the chapters of nakshatras.

Market-Trends

The moment of the *Samkranti* and the Crescent Moon, according to their then rashis and the nakshatras, both provide clue to the

market-trends valid for the month. For this, we have to refer to the duration of Muhurtas of the nakshatras.

Following fifteen nakshatras are of 30 Muhurtas:

Ashwini, Kritika, Mrigashira, Pushya, Magha, P.Phalguni, Hasta, Chitra, Anuradha, Moola, P.Aashadha, , Abhijit, Shravana, Dhanishtha, P.Bhadra, Rewati;

In the following six nakshatras, the Moon consumes 45 Muhurtas each:

Rohini, Punarvasu, U.Phalguni, Vishakha, U,Aashadha, U.Bhadrapada

Remaining six nakshatras are of 15 Muhurtas:

Bharani, Ardra, Shlesha, Swati, Jyeshtha, Shatabhisha

- **Naksashtra** at Samkranti or at the time of crescent moon indicate a change either side in the market trends belonging to the nakshatras in context;
- The two events above occuring in any of the nakshatra with 15Muhurta inspires price-hike of the related items;
- In the Nakshatras of 30 Muhurtas, Samkranti or the crescent moon exhibit stablity of prices;
- The same happening in naksahtras with 45 Muhurtas, the market trends show quick up and down in the prices. List of the items ruled by different nakshatras along with the period of such change is given here. The estimated change generally takes place within the stipulated period.

Trade-Items of Nakshatras

Nakshatra	Items	Months
Ashwini	Food grains, rice, ghee, fabrics, herbs, chemicals, cattle food, vehicles, medical insurance, road tax	2 months
Bharani	Grains with husk, medicines, poisonous items, gas, chilly, herbs, colours, paints, chemicals, surgicals	8 months
Kritika	All metals including gold, silver, copper, iron, gems, barley, sesame, diamond, rice,	8 months
Rohini	All grains, sugar products, woollen items, metals, vehicles, wages, freight and fare,	7 days
Mrigshira	Commodities, pulses, gems, milch animals, milk and allied products, horses, vehicles, jungle-products	2 months

Nakshatra	Items	Months
Ardra	Spices, sugar, edible salt, edible oil, petroleum, perfume saffron, medicinal herbs, sandal	1 month
Punarvasu	Cotton, threads, silk, all fabrics, gold, silver, other precious metals	2 months
Pushya	Rice, edible oils, ghee, spices, gold, silver,	8 months
Shlesha	Wheat, rice, gur, sugar-products, dry ginger, ginger, chilly	1 month
Magha	Gram, rice-like products, gur, sesame, oils, ghee, water-products,	8 months
P.Phalguni	Sesame, woolens, silver and its products, millet and other like Food-grains	8 months
U.Phalguni	Rice, all pulses, salt, garlic, soda-ash, etc.	2 months
Hasta	Sandal. Min, champhor, red-coloured items, vegetables particularly Potato, onion and the like	2 months
Chitra	Vehicles, pulses, gold, sea-products, colours, chemicals, building-material, tyres, etc.	2 months
Swati	Edible oils, dry-fruits, chillies, dates, betel-nuts and the like	7 days
Vishakha	All food-grains, all pulses, paddy and other allied products	8 months
Anuradha	Rice, horse gram, pulses, wheat-products	7 days
Jyeshtha	Gur, mercury, chemicals, resins, mint, white items, sugar-product, cotton, champhor	7 days
Moola	White items, sugar-products, cotton, all salts	1 month
P.Aashadha	Rice and all grains with husk, ghee, colours,	1 month
U.Aashadha	Ghee, pet animals, iron, steel, metals, seeds, mint, dry-fruits, fruits, betal-nuts, spices and the like	7 days
Shravana	Betel-leaves, husked grains, dry-fruits, catechu	7 days
Dhanishtha	All precious metals, gems, money-exchange charges, pearls	7 days
Shatbhisha	Edible oils, pulses, medicinal components, leafy vegetables, spices	1 month
P.Bhadra	All food-grains, all precious metals, herbs, deodar wood, sandal, furniture	8 months
U.Bhadra	Rice, ghee, animal food, gur and other allied products, precious gems	1 month
Rewati	Coconut, betel-nut, precious gems, overall all commodities	8 months

Calamities-Law and Order

All the nakshatras have ruleship over certain parts of the globe as described here further. A nakshatra sustaining torment due to the following conditions badly affects the relevant areas or a country. Natural calamities, war or war-like conditions, violence, riots, rampage, quakes, tsunami, wide agitation, pandemic, instability of rule, etc., may make a show under such conditions when the nakshatra is:

- Occupied by the Sun and Mars
- Penetrated by Mars
- Eclipsed by any luminary
- Occupied by many Grahas
- Combust by the Sun
- Occulted by the Moon or a Graha

Krittika-Rohini-Mrigashira

Rajasthan, Madhya Pradesh, Vrindavana, Mathura-Agra, Punjab, Eastern U.P., regions on the Yamuna shores, Chittore, Uttarakhand, Kannauj, Prayagraj, Haryana and the Trans-Yamuna area of U.P. – Delh, part of Gujarat bordered by M.P and Rajasthan, Chhattisgarh

Ardra-Punarvasu-Pushya

Region between Bengal and Oddisha near Bay of Bengal, western part of Assam, Patna and Gaya, Mithila area of Bihar along with border area of Nepal, Bangladesh, rest of Oddisha and Bengal, rest of Assam and other North-eastern tribal states of India, Varanasi

Shlesha-Magha-P.Phaluni

Some part of Oddisha-Andhra and Tamilnadu, Burma-Thiland, part of Maharashtra, remaining portion of Maharashtra, Puducheri, Kerala, Karnataka, Java, Sumatra, Indonesia and other countries in south-east direction

U.Phalgunui-Hasta-Chitra

Sri Lanka, costal area of Kerala, Karnataka (Neelgiri), Goa (Konkana), sea-shore region of Maharashtra and Gujarat (Girinagar-Bharu-Nasikya), Daman & Diu, Lakshadwip, etc.

Swati-Vishakha-Anuradha

Arabic countries (Arva), Sindha (Sindhu), Dwarka (Aanrta), some part of neighbouring European countries, Persia, Multan-region, Indus-Valley area, African countries, western Himalayan countries in Asia, Bluchisthan, countries in pacific ocean

Jyeshtha-Moola-P.Ashadha

Mauritius, forests of Africa, other western countries, Afghanistan, undivided Punjab, U.S.A., Algeria, Egypt, Libya, etc.

U.Asha.-Shravana, Dhanishtha

European and Asian countries with very low temperature, Sialkot region, Himalayan regions at high latitude, Kullu, etc., Kashmir, gynocratic states in Himalayas, desert of Sahara

Sahtabhisha-P.Bhadra-U.Bhadra

Northern region of Russia and the populated regions up to the North Pole, Kabul and Kandhar, high peaks in Uttarakhand like Yamunottari, etc., remaining part in north located out of Russia, Mauipur state in India, regions within Ravi, Satluz and Bias rivers, LaulSpiti-Kinnaur in H.P., Mangolia, Rawalpindi to Peshwar, the last Indian village (Mana), Bahawalpur of Johiya Rajputs

Rewati, Ashwini, Bharani

Remaining Kashmir, Gilgit, China, Bhutan, Nepal (Jatasura and Nepal), areas falling within 90° east of Indian meridians classified by Varaha.

Other Combinations

War or war-like situations ensue when:

- Jupiter and Saturn both are in the same nakshatra or in opposition;
- Mars and Saturn both transit in any of the nakshatras falling in rashis 4, 6, 10, 12;
- Any two or all three out of Saturn, Mars and Jupiter remain in the same nakshatra or in nakshatras 10, 14, 19;
- During transit period of Saturn in U.Ashadha, rampage, riots, mob-lynching, etc., occur when the Sun remain in the 13th or 14th nakshatra reckoned from that of Saturn;

- Jupiter and Saturn in Kritika and Vishakha;
- Venus and Saturn remaining in the same nakshatra become combust together;
- Saturn in Anuradha and Jupiter in Jyeshtha;
- Saturn in U.Ashadha and the Sun in Rewati;
- Jupiter in Shravana and Mars in Chitra.

Pandemic or a country-wide rampage occurs when:

- Mercury passes from south of any of the three Purva nakshatras (P.Phal., P. Ashadha and P.Bhadra);
- Black spots on the Sun become prominent;
- Various troubles arise when several Grahas in:
P.Bhadra, U.Bhadra and Rewati- disease, fire incidents, blasts
Shravan, Dhanishtha, Shatabhisha- overall agitation, mob lynching
Vishakha, Anuradha, Jyeshtha- diseases, scarcity of commodities
Hasta, Chitra, Swati- disease-spread due to flash-eating or birds, loss of animals
Magha, P.Phal, U.Phal- discord among the rulers
Ashwini, Bharani, Kritika- loss of lives due to flood

Longevity

- The natal nakshatra and its quadrant collectively provide some reasonable estimate of one's longevity;
- In the table below, possible tenure of life-span is given against the nakshatras and their quadrants;
- According to the quadrant of the natal nakshatra, some subtraction to the estimated longevity is applicable according to the natal rashi lord as is given in the table on next page.
- Reduction of years may comprise of the maximum number of years, i.e., below the fourth quarter in the table.
- Chart free from blemish and earning benevolence otherwise subjects to enhancement in longevity.
- Nakshatras and the years to be allotted are in the following table;

Nakshatra	Padas	Grahas	Allots	Nakshatra	Padas	Grahas	Allots
Ashwini	1	Mars, Jup	100 y	Rohini	1	Moon, Jup	86 y
Punarvasu	2	Sat, Mer.	85 y	Magha	2	Ven, Mer.	83 y
Hasta	3	Ven, Mer.	83 y	Vishakha	3	Sat, Mer.	85 y
Moola	4	Moon, Jup	86 y	Shravana	4	Mars, Jup	100 y
P.Bhadra							
Bharani	1	Mars, Jup	100 y	Mrigashira	1	Moon, Jup	86 y
Pushya	2	Sat, Mer.	85 y	P.Phal.	2	Ven, Mer.	83 y
Chitra	3	Ven, Mer.	83 y	Anuradha	3	Sat, Mer.	85 y
P.Asha.	4	Moon, Jup	86 y	Dhanishtha	4	Mars, Jup	100 y
U.Bhadra							
Krittika	1	Mars, Jup	100 y	Ardra	1	Moon, Jup	86 y
Shlesha	2	Sat, Mer.	85 y	U.Phal.	2	Ven, Mer.	83 y
Swati	3	Ven, Mer.	83 y	Jyeshtha	3	Sat, Mer.	85 y
U.Asha.	4	Moon, Jup	86 y	Shatabhisha	4	Mars, Jup	100 y
Rewati							

Rasahi lord	Pada-I Reduce years	Pada-II Reduce years	Pada-III Reduce years	Pada-IV Reduce years
Sun	1.25	2.5	3.75	5.00
Moon	5.25	10.5	15.75	21.00
Mars	1.75	3.5	5.25	7.00
Mercury	2.25	4.5	6.75	9.00
Jupiter	2.5	5.00	7.5	10.00
Venus	4.00	8.00	12.00	16.00
Saturn	1.00	2.00	3.00	4.00

- Allotment of years remains same for quadrants of nakshatras mentioned in the same row;
- Grahas mentioned against the quadrants, if are strongly disposed or retrograde, can enhance the longevity by the greater number of years mentioned under the fourth quarter above for both;
- Contrarily disposed Grahas may lessen the tenure by such years and/ or multiples of the years of the Graha mentioned first in the table above when the Moon and/or the lagna lord are weak or the Grahas are in relation with Gulika.

Examples

- Mahatma Gandhi (79) born in Ashlesha -4, is supposed to enjoy a span of 86 years. Out of the Grahas Moon and Jupiter, the Moon is in Gandanta associated with Rahu in house 10 bereft of any planetary aspect and earns less Pakshabala. Jupiter aspects the lagna and is placed in its own navamsha. But it is associated with Mercury (dispositor of Gulika in rashi and navamsha). So reduction for (10 years) Jupiter ($86 - 10 = 76$ years) is applicable.
- Mrs. Indira Gandhi (U.Ashadha-3) died in her 67th years. She has Venus in an inimical rashi placed in the 6th house with Rahu and a combust Mercury. Years allotted 83 reduced by 16 suggest her longevity to be about 67 years.
- Shri Rajeev Gandhi (47 years) was born with P.Phalguni-2 indicating longevity of 83 years. But Venus is in inimical rashi and also Neecha in navamsha associated with a weak Moon (Shukla Tithi 2). Mercury in a neutral rashi (Simha) is located on the cusp of houses 1 and 2 close to Mars. So subtracting years of both ($16 + 9 = 24$) gives us the figure 59. The dispositors of Gulika in rashi chart and the navamsha chart (Jupiter and Sun) associate with Mercury and Venus. So further reduction would be there sanctioning his span anywhere between 43 ($59 - 16$) to 50 ($59 - 9$) years.
- Sri Vajpayee (94 years) was born in Jyeshtha-2 suggesting his longevity to be of 85 years. Grahas Mercury and Venus are to be considered first. Retrograde Mercury is associated with its dispositors in rashi and navamsha (Jupiter-Sun). Venus (lagna lord also) is in its own navamsha. So enhancement ($85 + 9 = 94$) is required.

Nakshatra at Cessation

Native meets his cessation of physical life generally in the following seven nakshatras reckoned from the natal nakshatra or the nakshatra in lagna:

1. Natal nakshatra, 2. *Karma* nakshatra (10th), 3. *Samghatika* nakshatra (16th) 4. *Saamudayika* nakshatra (18th), 5. *Aadhana*

nakshatra (21st), 6. *Vainashika* nakshatra (22nd or 23rd), 7. *Rajya* nakshatra (26th)

Examples

1. Mahatma Gandhi (Moon-Ashlesha, lagna- Swati) died on January 30, 1948 in Hasta which falls 26th from Swati;
2. Mrs. Gandhi born in U.Ashadha was assassinated on October 31, 1984 in U.Ashadha (Janma nakshatra);
3. Sri Rajeev Gandhi born with Moon in P.Phalguni died on May 21, 1991. On the very day, it was P.Phalguni only at 22:10 hrs. (Janma nakshatra);
4. Sri Atal Behari Vajpayee (Jyeshtha) was officially declared dead on August 16, 2018 at 04:41 hrs. in Hasta (23rd);
5. Sri V.P.Singh (moon-Vishakha, lagna-Pushya) died on November 27, 2008 in Anuradha nakshatra falling 10th from his lagna nakshatra;
6. Pt. Nehru born with the Moon and lagna both in Ashlesha died on May 27, 1964 in Jyeshtha nakshatra that falls 10th from his natal nakshatra;
7. The weekday and the rashis in Kendra at birth may also coincide with the moment.

Concluding Statement

नेत्रश्रुत्यंकैके शके श्रवणपूर्णिमादिवसे।
सोमे सिद्धे योगे ह्यानन्दादिसंज्ञके चैव॥ 1॥

वर्गोत्तमे चापांगे पादयं नक्षत्रज्यौतिषं ग्रन्थम्।
आंगलभाषाबद्धं दिल्ल्यां कृतवान् यथाशास्त्रम्॥ 2॥

On this Monday with *Shravana Purnima* (coinciding with *Shravana nakshatra*), I thus conclude this work written in English namely '*A Text-book of Nakshatra Jyotisha*', in the Shaka Era 1942 (August 03, 2020) associated with *Siddha Yoga* (*Anandadi Yogas*) and a *Vargottama Dhanu* lagna in the Delhi city.

मिश्रः सुरेशचन्द्रोऽखिलानन्दशान्तिमिश्रोत्थः।
पुष्योदये च रौद्रे निकषा दिल्लीं समुत्पन्नः॥ 3॥

I (Dr.) Suresh Chandra Mishra was born to *Shri Akhilanand Mishra* and *Shrimati Shanti Mishra* when the *Pushya* nakshatra was rising on the eastern horizon of my birth-place in the vicinity of Delhi. At that time, the Moon was in (the second quadrant) *Ardra*.

श्रीगोपालपंचमो विद्याधराच्चास्मि तुर्यसंख्योऽहम्।
श्रीरामाच्च तृतीयो मिश्राभिजनो शिक्षते शास्त्रम्॥ 4॥

I am forever a student of Jyotisha who was born in the fifth generation of *Shri Gopal Mishra*, in the fourth of *Shri Vidyadhara Mishra* and in the third of *Shri Shriram Mishra* (in the *Mishra Brahmana* family of repute in the field of Jyotisha).

भद्रं नः कर्णयोरस्तु भद्रं चाक्ष्णोर्वपुःसु च।
आयुर्देवहितं भद्रमृक्षेशास्तनुयुः सदा॥ 5॥

May all Nakshatra-gods grant us hear with our ears whatever benedictory is; let us see with our eyes what is auspicious for us; let them grant proper span of our lives that is to be consumed for welfare of mankind.

